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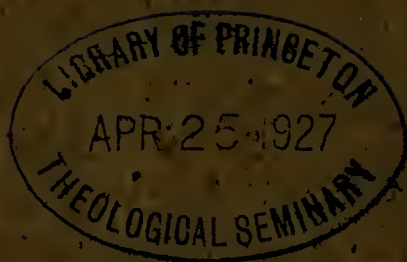
(YAJNASUDHĀNIDHI)

BY

Rev. F. KITTEL
B. M. S.

MANGALORE

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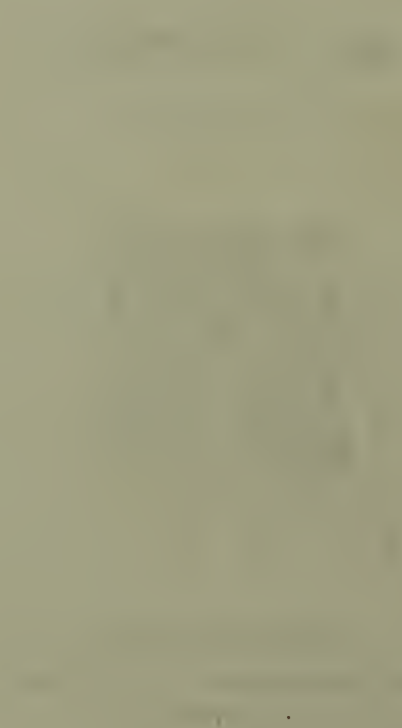


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Transcription of the Devanāgarī.

1. Gutturals: ka, kha; ga, gha; ṇa.
2. Palatals: ča, čha; ja, jha; ṇa.
3. Linguals: ṭa, ṭha; ḍa, ḍha; ṇa.
4. Dentals: ta, tha; da, dha; na.
5. Labials: pa, pha; ba, bha; ma.
6. Liquids: ya, ra, la, va.
7. Sibilants: śa, sha, sa.
8. Breathing: ha.
9. Visarga: h; Anusvāra: m.
10. Vowels: a, á; i, í; u, ú; ṛ, e, ai; o, au. (In Samskr̥ta words no short e and o occur).

Chief Abbreviations.

Tait. Br.=taittirīya bráhmaṇa	}	black yajur veda.
Tait. Sam.=taittirīya samhitá		
S. P. Br.=śata patha bráhmaṇa	}	white yajur veda.
Vajas. Sam.=vájasaneyi samhitá		
Ait. Br.=aitareya bráhmaṇa	}	ṛg veda.
R. V.=ṛg veda samhitá		
Ath. V.=atharva veda samhitá.		
Katy. Sr. S.=kátyáyana śrauta sūtra.		
Asvala. Sr. S.=áśvaláyana śrauta sūtra.		
Asvala. Gr. S.=áśvaláyana gr̥hya sūtra.		
Sankha. Sr. S.=sánkháyana śrauta sūtra.		

Reverence to the Fulfiller of All Sacrifices¹⁾.

I praise Jehovah, the teacher of wisdom, Him, from whom, indeed, the Word was born, and who, by the Word, created every thing²⁾.

I. CHAPTER.

First sacrificial period (yajnayuga) till the time of Abraham.

Honored *Yajamānas*!³⁾ Your forefathers said: "Certainly, *Sacrifice* is the most excellent work."⁴⁾ And fully believing that Sacrifice was the axle of the world-wheel, the centre of all things, they said: "*Sacrifice* is, indeed, the Nave of the world."⁵⁾ Further, they declared that, from his very birth, a Brahmin was obliged also to *sacrifice*, as it is stated in this well-known passage: "A Brahmin, even in being born, is born as a debtor (ṛṇavanta, ṛṇi) for three things: to the ṛshis he owes study of the Vedas

1) *Namo sarvayajñāntakṛte.*

2) *Yasya hyujjananam vācā*
Yah sākalyam cha vācayā |
Nirmame tamaham vande
JñānatīrthaYehovanam ||

3) "*Yajamāna*" literally means "Sacrificer", but is now used only in the sense of "master", "house-lord" by the bulk of the Canarese. The fact is that in ancient times every master of a house in India, at least among the Aryas (ārya), kept his sacrificial fire, and was sacrificer and priest in his own house.

4) Tait. Br. iii., 2, 1, 4: *Yajño hi śreshṭhatamam karma.*

5) R. V. i., 164, 34; Tait. Br. iii., 9, 5, 5: *Yajño vai bhuvanasya nābhiḥ.*

to the gods *Sacrifice*, to the fathers offspring.”¹⁾ *Sacrifice*

1) Tait. Sam. vi., 3, 10, 5 (Mahábhárata I., v. 8341): Jáya-máno vai bráhmaṇas tribhir gṇavá jáyate | brahmačaryeṇa ṛshi-bhyo | yajñena devebhyaḥ | prajayá pitṛbyaḥ. In the Mahábhárata's Vanaparva (iii. Parva, v. 121) it is stated:

Ijyádhyayanadánáni

Tapah satyam kshamá damah |

Alobha iti márgoyam

Dharmasyáśṭavidhaḥ smṛtaḥ || i. e. *Sacrifice* (ijyá), study (of the Veda), alms, penance, truth, forgiveness, subduing (of the senses), absence of covetousness: this is the eight-fold way of religion taught by the Veda.

It seems proper to introduce here at once the following: “To *sacrifice*” may be given in Canarese by “*yajisu*” or “*hómisu*”; (in Samskr̥t to the substantives denoting “sacrifice” either “kr̥”, to make, or “tan”, to spread out, or “bhr̥”, to bring, are joined). The first word is identical with the Greek “hagitso” (yajñas = hagnos), and conveys, in a general sense, the meaning “to offer”, “to sacrifice”, “to perform such a holy act as sacrifice is”, without referring to the way of performance. “*Hómisu*”, however, means “to throw oblations into the fire”; its root “hu” is the same as the Greek “ghe-o”, the Latin “fu-ndo”, and the German “gie-ssen”; “*huta*” (Nom. “hutas” = the Latin “fusus”), “*havya*”, “*dhuti*”, “*hotra*”, “*homa*”, all of them derivatives from the root “hu”, mean, one for one, “oblation into the fire”. “*Bali*”, in a sacrificial sense, has the specific meaning “a gift which is *not* offered into the fire”, and is thus identicel with “*Ahuta*”. Thus it is said in the Bháshya or Commentary on the Sāṅkháyaṇa gṛhya Sūtras (i., 10): Hutognihotrahomenáhuto balikarmaná | i. e. A Huta (is performed) by a Hotra (or) Homa into the fire, an *Ahuta* (is done) in performing a *Bali*. See also Aśvaláyana Gṛhya Sūtras i., 1; iii., 1; S. P. Br. xi., 5, 6, 1. 2. Balis consisted chiefly of undressed grains or flower and of blood. About “*Havis*”, from the root “hu”, and “*Ishti*”, from the root “yaj”, see further on. “*Ijyd*”, “*Yága*”, from the root “yaj”, are = “yajúa”. “Throwing (liquids or solids) into the fire” at sacrifices is generally given by “nirva-pana”, “nirvápana”; the Canarese verb would be “nirvapisu”.

having been thus extolled and, in accordance, performed by all your forefathers, it is your duty to consider the path of Sacrifice (yajñapatha) more than is your custom. Therefore, placing my trust (śraddhá) solely in Sacrifice for the obtaining of bliss (śreyas) in this world and in that to come, I will try to put the greatness (máhátmya) of Sacrifice before the eyes of your spirit. May God, the Lord of Sacrifice (yajñapati), help me!

I begin with a question, viz. "Do you know the men who offered the *first* sacrifice recorded in history?" Let me tell you. They were two brothers; the name of the elder one was *Cain*, that of the younger one *Abel*. Cain offered the first meat offering (havis, ishṭi), Abel the first animal sacrifice (paśu, paśu-yajña, paśu-bandha, paśu-ijyá, paśu-havya)¹). This happened 5740 years ago, in a land of *Asia*, far to the west of India. At that time there were no people in India; only beasts of prey roved about in its plains and on its mountains.

Then we know that a descendant of a younger brother of those two sacrificers, called *Seth*, offered a sacrifice. This sacrificer's name was *Noah*. He built an altar (vedi) and offered his sacrifice thereon just after the great flood (mahaugha, flood = augha, ogha) by which, on account of their wickedness²), all men were destroyed except himself, his three sons, his own wife and the wives of his sons;

¹) Gen. 4, 1 — 4. Hebr. 11, 4. In the New Testament "thysia" = yajña, sacrifice; — "prosphora" = 1, dóron, bali, gift; 2, áhuti, offering; 3, thysia, yajña, sacrifice; — "dóron" = 1, havis, meat-offering; 2, bali, gift.

²) The decay of morality among man, the fruit of which was destruction by the deluge, came on in the course of 1600 years.

for in him and his family devotion to God (*devabhakti*) had remained. His sacrifice took place 4220 years ago. It was an animal one¹⁾. Also at that time there were not yet any human beings in India. Noah's place of offering (*yajña-bhúmi*) was near the mountain *Ararat*²⁾ in a country of Asia to the west of India, called *Armenia* (*Armini, Aryama*).

The mentioned three men's sacrifices were offered unto the only (*advitīya*) God, *Jehovah*³⁾. His name means "he who is, was, and will be" (*sadātana*).

Noah's three sons were *Shem, Ham* and *Japheth*⁴⁾. All nations of the whole earth, whatsoever may be their names, are their descendants⁵⁾.

From *Japheth* sprang all those who are called *Aryas*. Some of them are: the *Kambojas*⁶⁾, the *Mahāśakas*⁷⁾, the *Yavanas*⁸⁾, the *Mahishas* or *Mahishakas*⁹⁾, the *Turvasas*¹⁰⁾, the (*Toka-*) *Aryamas*¹¹⁾, the *Pársis*, the English, the Germans and the Kelts. The former and present *languages* of these and all the other *Arya* nations have, as is well known, the same roots¹²⁾. This clearly shows that all *Aryas* have one and the same father, and corroborates, therefore, the statement to that effect contained in history.

When Noah was 700 years old, 100 years after the great flood, i. e. 4120 years ago, the descendants of his

1) Gen. 8, 18 — 20. 2) Gen. 8, 4. 3) Exod. 6, 2 — 3.

4) Gen. 9, 18. 5) Gen. 10. 6) Gomer, Kimri, Kimbri. 7) Ma-gog.

8) Javan. 9) Meshech. 10) Tiras. 11) Togarmahs (*Tokáryamas*,

Armenians); *Toka* means "child" and is = the German "Degen".

12) Learn, for instance, that the said great flood is called in German "sint-flut", which is the same as the Samskr̥t "sanat-plavat" i. e. the old (or great) flood.

three sons began to disperse into the 8 directions of the compass. They started from a large town called *Babel*¹⁾, situated to the south of that mount Ararat.

At that event the *Aryas* went to the East, to *Persia* (Irán, Aryána)²⁾ and *Bactria* (Bahli)³⁾, far away from their father Japheth and their grand-father Noah; but they never forgot, how the last one, together with his family, had been saved by God from being drowned in the great flood. His name, however, they forgot in the course of time, and then, in telling his tale, they used to call him "the *man* (Manu, Manus), our father, who alone was left, when the waters swept the earth."⁴⁾ For nearly 200 years all the *Aryas* lived side by side in the mentioned countries; thereupon they separated, and were divided into the *Eastern*, *Middle* and *Western Aryas*⁵⁾.

In those days man in general, *Aryas* as well as *Non-Aryas* (anárya), seems usually to have *lived longer* than in our days⁶⁾; families soon became, therefore, big nations.

From *Babel* also a number of *Non-Aryas* who were the children of Ham and Shem, had gone, like the *Aryas*, to the East; and before 200 years elapsed, troops of them

1) Gen. 11, 1 — 9. 2) i. e. the country of the *Aryas*. 3)

Balhi (Balk) seems to have been the most ancient form; it occurs S. P. Br. xii. 9, 3, 3; Ath. V. v., 22, 7. 5. 9. 4) See the S. P. Br.

i., 8, 1, 1, and the *Káthaka*. Br. xi., 2. 5) The *eastern Aryas* immigrated into India; the *middle* are the *Pársis*, the *western* most of the inhabitants of Europe. 6) Even according to the

Rg Veda which was afterwards composed by the *Eastern Aryas* in *India*, the age of man as fixed by the gods was held to be 100 years; see R. V. i., 89, 9; ii., 9, 10; etc., etc.; cf. Gen. 15, 13 — 16.

had migrated into India, and settled there. These, to our present knowledge, were *the first human inhabitants of this country*.

About 100 years after the last-mentioned event, and nearly 3900 years ago, bodies of the *Eastern Aryas* left Bactria, crossed the North-Western frontier of India, and put up their habitations in the Pañcanada or Panjáb. The Non-Aryas who had preceded them, had already built many villages there, and sought to stop their progress; but in vain.

Meanwhile¹⁾ a *very great misfortune*, the same which finally had occasioned the great deluge (p. 2), had happened, namely *all Aryas* had lost the knowledge of the true God, *Jehovah*; all of them—those who had come to India, those who had remained in Persia and Bactria, and those who had gone to the West—had become worshippers of nature and its powers. The Aryas in India, not very long afterwards, claimed to have 3339 deities²⁾.

The *Non-Aryas* in India too (as will appear probable further on) had become worshippers of false gods. Also among the Non-Aryas *beyond* the borders of India the knowledge and worship of *Jehovah* had disappeared at least to a great extent³⁾; and I think, that, generally speaking, all those Non-Aryas too, for instance the *Egyptians*, *Canaanites*, *Carthaginians*, *Babylonians*, *Assyrians*, *Syri-*

¹⁾ At the time when all the Aryas were still one nation, as proved by comparative mythology and philology; cf. the list of deities at the beginning of 3rd Section of Chapter II.

²⁾ R. V. iii., 9, 9; Tait. Br. ii., 7, 12, 2. At other places they lay claim only to 33; R. V. i., 34, 11; 45, 2; 139, 11; viii., 28, 1; 30, 2; 35, 3; ix., 92, 4. ³⁾ Josh. 24, 2; Gen. 31, 19; 20, 3 seq.

ans, *Scythians* (śaka) and *Chinese* (čina), had fallen so deep as to adore the sun, moon, etc¹⁾. Of those last-mentioned Non-Aryas the Egyptians and Carthaginians dwelled in *Africa*; all the rest in *Asia*.

But now let me introduce to you a Non-Arya tribe (janapada) which, at the end of this period, by following Jehovah's special callings, first began to appear as alone serving Him, the true God, while all other men on earth without exception soon became decided worshippers of nature and idols²⁾. The people forming that tribe which then was only a small family, are the *Israelites* or *Jews*. They served Jehovah also with sacrifices³⁾, as Abel and Noah had done (p. 7). They were descendants of Shem, the elder brother of Japhet who was the father of the Aryas. They inhabited the country called *Palestine* in the western part of *Asia*. Three much renowned persons of that tribe were *Abraham*, his son *Isaac*, and Isaac's son *Jacob*. Jacob was also called *Israel*⁴⁾; after him the whole tribe received its name "*Israelites*." *Abraham*, the founder (pitr) of that tribe, was born at the time when the first Eastern Aryas had settled in the Panjáb, i. e. 3927 years ago, several years before Noah's death⁵⁾; he lived 175 years⁶⁾.

Though, for instance from slothfulness to consider the things lying beyond the senses (parokshārtha-vičārālasya) all Aryas, and all Non-Aryas (except the *faithful* *Israelites*), thus fell into the horrible darkness of not knowing and acknowledging the true God, they still held the faith

1) Job. 31, 26 — 28; Gen. 41, 45. 2) Josh. 24, 2; Gen. 31, 19; Exod. 20, 4. 3) Gen. 15, 9 seq.; 26, 25; 31, 54; 46, 1. 4) Gen. 30, 24 seq. 5) Gen. 9, 29; Gen. 11, 10 seq. 6) Gen. 25, 7. 8.

(śraddhá, the credo): first, that they were bound to bow their knees to powers and objects in nature they considered to be gods, *that they ought not to be atheists*; and then, *that they were bound to sacrifice* to what they considered to be a god. Thus we find also in this kind of worship, when taking away the great perversity (anṛta) which had crept in and was creeping in, the fact established, that it is not the fancy of a few, but *a law engraved by the Creator himself* with indelible letters in *each* man's heart, a divine faith, that God, Jehovah, must be *adored*, and adored with *sacrifices*¹⁾. It happened, therefore, that all men on earth, without exception, *sacrificed* for the long period of 4000 years, and some even longer.

And here I mention, particularly for your sake, O Yajamánas of India, that *also your ancestors*, when still in company with the other Aryas in Persia and Bactria, in the time when the Atharva-priests²⁾ (Atharvartvij) flourished, used to *sacrifice*³⁾; and you yourselves know

1) That sacrifices are a *divine* institution is frequently stated in the Vedas; see, for instance, R. V. x., 90; Tait. Sam. i., 6, 9, 1; Tait. Br. ii. 2, 2, 1 seq.; iii. 8, 11, 1; 15, 1; Ait. Br. vii. 19; etc. 2) In Zend or the ancient Pársi-language: Atharva = Athrava.

3) One proof that the Aryas *sacrificed* before their separation is that several sacrificial names of the Pársis and Bráhmaṇas are the same, for instance: yasna = yajña, sacrifice (the Greek: hagno); havana = savana, offering; homa = soma, the well-known soma-juice which was offered; barešma = brahma, the bundle of grass or twigs at sacrifices as the symbol of growth or success; manthra = mantra, sacrificial prayer; athrava = atharva, priest; šotar = hotar, offerer; pradháta = purohita, chief (at sacrifices); áfrí = áprí, prayers introducing an animal sacrifice; etc.

that they continued to do so when they had entered India, and afterwards when they ruled in áryavarta.

II. CHAPTER.

**Second sacrificial period, till the arrival of the
fulfiller of sacrifice (yajñántakṛt).**

I. SECTION. (prapâṭhaka).

*Forms (vidha) of sacrifice with the Non-Aryas who
lived outside of India not being Israelites.*

Of the Non-Aryas living *beyond* the borders of India we have already named (p. 10) the Egyptians, Canaanites, Carthaginians, Babylonians, Assyrians, Syrians, Scythians and Chinese. All these, in and after the time of Abraham, by the medium of *priests* (yági), made very many meat- and animal-offerings. I adduce only some few instances of these foreigners' sacrificial acts (yajñakarma); but they will already convince you that those who performed them, were really intent on sacrificing (yajñakáma).

The *Egyptians* adored, amongst other deities, nature, (prakṛti) giving her the name "hís," "ís" or "ísis" which signifies the same as the Máyá or śakti of the Indian Upanishats and Puráṇas, namely "goddess of generation." Her representative (múrti) was the cow. Each year, in July and August (i. e. śrávaṇa-mása), they sacrificed human beings to her, sacrificing every day three persons¹⁾ (purusha).

¹⁾ Leo's Universalgeschichte I., p. 127. Also the Egyptians, having lost the knowledge of the true God, had sunk even so far as to adore idols, animals and the Phallus (liṅga). The name of one

One of the deities of the *Babylonians, Canaanites, Carthaginians, Assyrians* and *Syrians* was a sun-deity; his name was Báal i. e. lord¹⁾. To him and his idol they offered bull-oxen, rams²⁾, and also their own sons³⁾, as burnt-offerings (kevala-homa) on his altars. They had, further, a moon-deity, whom they called Astaróth or As-tarte⁴⁾. They considered her to be the wife of Báal, praised her as the queen of heaven, offered cakes (puroḍáśa) and drink-offerings (páneshṭi) in her name, and burnt incense to her⁵⁾. They adored also the planet Saturn (śani), calling him Moloch, i. e. king, and sacrificed to him with of their phallus-deities was "His íri" or "Osíris" i. e. the son of Hís or Máyá; it was also called "His íri ápi" or "Serápis" i. e. the lord Osíris. In connection with Serápis they worshipped the bull (ápis). Another phallus-deity they called "Khem" i. e. black, of whom they said that he was the husband of his mother. His ugly character and idol perfectly correspond to those of the Indian phallus-deity Siva, of whom it is stated in the Anuśásana-parva of the Mahábhárata, that he is maháśépha (v. 742), sthiringa (v. 7510), língádhyaaksha (v. 1191). By this we learn into what horrible darkness people are led who have once lost the knowledge of the one, true God Jehovah. The worship of animals, paśupújá, was practised by the Egyptians already in *Joseph's* time, as, according to Herodotus, their refusing to eat with foreigners was founded on the idea that it was necessary to avoid such an intimacy with persons who slaughtered and ate animals holy to the Egyptians. (Gerlach ad Mos. I, 43, 32).

¹⁾ Num. 25, 3; 23, 1 seq. ²⁾ I. Kings. 18, 26. ³⁾ Jerem. 19, 5. ⁴⁾ Judg. 10, 6. ⁵⁾ Jerem. 7, 18; 44, 17-19. Also in connection with this goddess Phallus-worship took place, the phallus being represented by a piece of wood (image, grove); Exod. 34, 13; Judg. 2, 13; 3, 7; 6, 25.

periodical (nitya) and occasional (naimittaka) human offerings (purushamedha), the victims (purusha) for which they first slaughtered and then burnt. As his victims (paśu) they took also their own sons and daughters¹⁾, especially their firstborn sons²⁾.

The *Scythians* made a great many animal-sacrifices, chiefly horse-sacrifices (aśvamedha)³⁾, the victims for which they killed by suffocation (sañjāpana). Also human sacrifices took place among them.

The *Chinese* offered to one of their deities which they called "Shangti" i. e. great god, oxen, goats, colts, bulls, rams, wolves, deer, and also men⁴⁾; as a drink-offering (pāneshṭi) they used a kind of spirituous liquor (surā)⁵⁾

2. SECTION.

Forms of sacrifice with the Non-Aryas in India.

The Egyptians, Babylonians and the other Non-Aryas mentioned above, lived far to the west of India. Let us now glance at the *Non-Aryas in India*. We have stated above (p. 10) that they were the first human inhabitants of this country. Not before the Eastern Aryas' arrival in India do we hear any accounts of their religion; but not long after the Aryas had come, they began to allude to their neighbours, the Non-Aryas, and to their religion in their own sacrificial songs (mantra-sūkta) preserved to us

¹⁾ Levi. 18, 21; 20, 2-5; Ezek. 16, 20. 21; 20, 26;

Jerem. 7, 31; II. Kings. 17, 31. ²⁾ Mic. 6, 7; II. Kings. 3, 27;

16, 3. ³⁾ Herod. iv., 71; cf. M. Müller's *Sanskṛt Literature*, pp.

48; 419. ⁴⁾ The origin of the Chinese, by John Chalmers. Lon-

dun, Trübner & Co., 1868; pp. 17. 18. ⁵⁾ Ditto. pp. 20. 21.

in the so-called Veda. As the Aryas did detest them who wanted to stop their progress (p. 10) and behaved to a certain degree like savages, they used, in those songs, only abusive language concerning them. Thus they called them “worshippers of foolish gods” (múradeva)¹⁾, “people of false sacrificial rites” (apavrata)²⁾, “people not worshipping Indra” (anindra)³⁾, “people of strange sacrificial praises” (anṛ̥ṣ)⁴⁾, “people of other sacrificial rites” (anyavrata)⁵⁾, “people whose gods have a phallus” (śišnadeva)⁶⁾, etc.

In our time those Non-Aryas are known by *various names*. In Mahrattha (Maháráshṭra), for instance, they are called: Váraṇi, Náyaka, and Bhilla; in Goṇḍavana: Goṇḍa; in Orissa (Oḍra): Khonda (Kúsa, Kúra); in Tuḷu: Billava⁷⁾, Baṇṭa, Koraga, Beiya, Malekuḍi, Holeya; in Malayála and Tamiḷ: Parava, ḷava, Tíyan, Nekkára,

¹⁾ R. V. vii., 104, 24; x., 87, 2. ²⁾ R. V. i., 51, 9; v., 42, 9.

³⁾ R. V. v., 2, 3. ⁴⁾ R. V. x., 105, 8. ⁵⁾ R. V. v., 20, 2; viii., 59, 11; x., 22, 8 (where “akarma” is = “anyavrata”). ⁶⁾ R. V. vii., 21, 5; x., 99, 3. ⁷⁾ Billava or Billa means “bow-man,” and

the Samskr̥t “Bhilla,” most probably is but another form of it. The Billavas are also called Tívaras or Dívaras (fishermen; cf. Harivamśa, v. 310). For our Tuḷu readers we adduce the following lines (from the Paráśarapaddhati):

Pulindamedabhílláś ṇa pullo mallaś ṇa dhávakaḥ |

Kundakáro ḍokhalo vá mṛtapo hastipas tathá ||

Ete vai tívaráj jātáḥ kanyáyám bráhmaṇasya ṇa | i. e. The Pulindas, Medas (basket-makers) and Bhillas, the Pullas, Mallas (wrestlers) and Dhávakas (washermen), the Kundakáras and Dokhalas, the Mṛtapas (guards of corpses) and Hastipas (guards of elephants) are born from a Tívara by a Bráhmaṇa mother.

Cáṇán, Kólayán, Korava, Vettuván, Náyaṭi, Náyan, Irula, Paṛiya; on the Nílagiris: Toda, Kóta, Kurumba; in Coorg (Koḍagu): Koḍaga; to be short all the now so-called śúdras and čāṇḍálas form tribes of those Non-Aryas.

Closely looking at the epithet “šišnadeva” applied by the Aryas to the surrounding Non-Aryas, it seems as if these had made themselves *idols* already at that remote time, about 3700 years ago, and, like the Egyptians, Babylonians, and all other Non-Aryas (except the *true* Israelites)¹⁾, had fallen so low as to make the worship of the Phallus a part of their periodical (nitya) worship (áčára)²⁾. Perhaps not long afterwards, the Indian Aryas also became Phallus-worshippers³⁾. Of the Aryas beyond the borders of India only the Yavanas degraded themselves so much. I mention these sad facts, dear Yajamánas, in order that you may learn to fear the power of the arch-serpent (prathamajáhi), Satan, and sin, these two enemies of mankind who are everywhere on earth and everywhere alike intent on the object to sever man from the true God Jehovah, and destroy him. At present the sinful Phallus-worship is nowhere found but among the people of India. May they soon turn away from it with disgust!

But now let us consider *the other epithets*, used by the Indian Aryas to denote the religion of the Non-Aryas, their neighbours. “Apavrata” (people of wrong sacrificial rites) and “anyavrata” (people of other sacrificial rites)

¹⁾ For the Israelites as a nation often had to battle against their being enticed into its worship. ²⁾ Cf. Rámáy., Uttara Káṇḍa, ch. xxxvi., vs. 42. 43; and note on p. 14. ³⁾ Ath. V. x., 7, 41; Mhbh., Anuśásana Parva, vs. 742. 822—828. 1160. 1191. 7510. 7516.

prove that both performed *sacrificial* work (vrata = karma), but that that of the Non-Aryas was somewhat different. In what this difference consisted we partially learn from the three epithets “anindra” “múradeva” and “anṛč”, which show that the Non-Aryas did not sacrifice to Indra, had a curious set of deities of their own, and did not use sacrificial songs, at least not such as are preserved to us in the Rg Veda¹). Further particulars regarding their religion in that period do not seem to exist in records of the world’s history. Of their religion at a later time we know more, the Mahábhárata and Rámáyana reporting on it. We may, however, assume that their early religion (prathama dharma) practised in India, did not change much. This is, to a certain extent, corroborated by the circumstance that they did not give up their abominable custom of eating raw flesh (kravis, kravya = Greek: kreas), and even raw human flesh (paurushea kravis), which is referred to in the Rg Veda²) as well as in the said Itihásas³), (though I would call in question the truth of the charge of cannibalism, purushá-datva). At the time of which the Itihásas speak, they had, for instance, an image of *Nikumbhilá*, called also Bhadrakálí, Durgá, Cámundá, Mári, etc., before which

1) “Anṛč” is composed of “an” (non, un) and “ṛč” (sacrificial praise); as an adjective Masculine it means “he who has no sacrificial praises” or “he who has sacrificial praises which are not the same as the ṛčs”. The last one seems to be the probable sense; cf. akarma = anyavrata in R. V. x, 22, 8; and “avrata” R. V. i., 175, 3; ix., 41, 2 = “anyavrata”. ṛg veda means “wit or knowledge of the ṛčs”. 2) R. V. x., 87, 16; Ath. V. viii., 6, 23. 3) Mhbh., śánti P., v. 6309; Rámáy. iii., 1, v. 15 seq.; V., 24, v. 8; v. 46; vii., 8, v. 38.

they danced and ate (sacrificed) human flesh(?)¹⁾. Not much later the Aryas in India who meanwhile had taken also to idolatry²⁾, accepted that horrible goddess' worship, praising her "wolf-mouthed" (kokamukhá)³⁾, "delighting in spirituous liquor, flesh and sacrificial victims" (śidhumaṁsapaśupriyá)⁴⁾ (surámámsapriyá)⁵⁾, and "the goddess of spirituous liquor" (surádevī)⁶⁾, and offering her also human beings⁷⁾. *Rudra* or *śiva* too was a favorite deity of the Non-Aryas⁸⁾, to whom and the attendants (*gaṇa*) of whom they offered numbers of men⁹⁾, also their own children¹⁰⁾. The Goṇḍas in Orissa continued human sacrifices nearly up to the present day. The Koḍagas of our time when offering a goat to *Cámuṇḍá*, show that they have given up the custom of offering men by saying: "It is not a man, mother; it is a goat!"¹¹⁾

Arguing backwards from the time of the Vedas, *Itihásas* and our own, we conclude that the religion of the Non-Aryas in India, in and after the time of Abraham, consisted in sacrificing men, buffalos, goats (*čhágala*), pigs, fowls, etc. to their deities. From similar reasons the same con-

¹⁾ *Rámáy.* V. 24, v. 46; 30, 2; *nikumbhilá* means also a place where *homás* were made by Non-Aryas, *Rámáy.* vi., 19, 38 seq.

²⁾ *Sáṅkháyaṇa gṛhya Sūtra* ii., 12; iv., 12; *Párasakara gṛhya Sūtra* iii., 14; *Kauśika Sūtra* xiii., 105; *Adbhuta Bráhmaṇa* x. In these passages temples and idols are mentioned for the first time.

³⁾ *Mhbh.*, *Bhíṣma P.*, v. 800. ⁴⁾ *Mhbh.* *Virát P.*, v. 195. ⁵⁾ *Harivamśa* v. 3279. ⁶⁾ *Hariv.* v. 3286. ⁷⁾ *Káliká Purāṇa*. *Málati-*

mádhava-Náṭakakávyá. To the so-called *Vetálas* human flesh was offered, *Somadeva* iv., 26; *Vetála Pañčavimśa Káthe* in Canarese.

⁸⁾ *Vaśiṣṭha smṛti*, i. ⁹⁾ *Mhbh.*, *Sabhá P.*, vs. 627—865. ¹⁰⁾ See the beginning of the *Bhútála Páṇḍya*. ¹¹⁾ *álallamme áḍu*.

clusion is arrived at regarding *all* Non-Aryas of the whole world (except the *true* Israelites). Their sacrifices were either offerings into the fire (*homa*), or presents (*bali*) put as they were before and on deified objects.

Sacrifice, therefore, though in the course of time directed only to false gods, and taking very wrong courses (excepting that of all *true* Israelites), was the *first* religious institution (*prathama dharma*)¹⁾ of *all* Non-Aryas.

3. SECTION.

Forms of sacrifice with the Aryas in India.

When about 3900 years ago the Eastern Aryas began to settle in India (p. 10), they were already, as we have shown before, accustomed to sacrificing (p. 12). Some of the *deities* which they worshipped *in common* with the Middle and Western Aryas, for instance the Pársis, Greeks, Romans, English and Germans, before they had entered India (being still in Irán and Bactria), are the following: Dyaus²⁾, Varuṇas³⁾, Parjanya⁴⁾, Pávana⁵⁾, Agnis⁶⁾, Mahí⁷⁾, Go⁸⁾, Svar or Súrýas⁹⁾, Ushas¹⁰⁾, Arjuní¹¹⁾, ṛbhus¹²⁾, Saranyus¹³⁾. At that period the number of their deities seems to have been 33¹⁴⁾.

Many of the sacrificial *metrical sentences* (*yajus*) and

¹⁾ Cf. R. V. x. 90, 16. ²⁾ Zeus, Tues. ³⁾ Uranus. (In varuṇas, agnis, súrýas, ṛbhus, saranyus the S of the Samskr̥t Nominative has been added). ⁴⁾ Perkunas. ⁵⁾ Fón. ⁶⁾ Ignis. ⁷⁾ Máíá. ⁸⁾ Gú, Gau. ⁹⁾ Sol, Sun, Hélyos. ¹⁰⁾ Nom. Vasás. Auós, óst, east. ¹¹⁾ Argynnis. ¹²⁾ Orpheus, Alp, Elf. ¹³⁾ (H)erinnus. ¹⁴⁾ cf. p. 10. The number 33 is mentioned in the Zendavesta, see: "Haug, A contribution towards a right understanding of the Rg Veda," and cf. Weber's Indische Studien ix., p. 266.

verses (ṛc̥)¹⁾ which the Aryas composed when they had been about 200 years in India, and many of a later time²⁾, are, up to the present day, preserved to us in the so-called Samhitás, i. e. collections of Mantras, of the Veda. A hymn consisting of more or less verses is called a ‘Súkta’ (i. e. well-uttered.) The Rg Veda Samhitá contains 1028 Súktas. These are partly prayers, partly praises.

The Aryas thought very highly of their sacrificial formulas (mantra), and, sometimes, considered them to be *sacrifices of the mouth*³⁾. They said, for instance:

To him (Indra) who scorneth not the cow,
To him who wisheth for the cow,
To him, the shining, speak a mighty speech (vačas)
Sweeter than butter and honey is⁴⁾.

And:

By the praises (ṛc̥) we sacrifice,
Fire, to thee meat-offerings
Well prepared by our hearts.
Oxen, bulls, cows be they to thee! ⁵⁾

¹⁾ Both yajus’ and ṛc̥s are called Mantras. A sáman is a ṛc̥ in the state of being fit to be sung. ²⁾ Cf. R. V. i., 1, 2.

³⁾ Cf. Hosea 14, 2; Hebr. 13, 15. Ps. 119, 108; 50, 14; 50, 23; 116, 17.

⁴⁾ R. V. viii., 24, 20: agorudháya gavishe

dyuksháya dasmyam vačah |
ghṛtát svádíyo madhunaś
ča vočata ||

⁵⁾ R. V. vi., 16, 47: á te agna ṛc̥á havir

hrdā tasṭam bharámasi |
te te bhavantúkshana
ṛshabháso vaśá uta ||

Both verses are cited by Aśvaláyana in his Gr̥hya Sūtras (i., 1, 4).

The rehearsal of Vedic passages (svádhyáya) was called Brahmayajña i. e. offerings of prayers¹⁾. “Honey indeed are the ṛṣs, melted butter indeed the Sámans, and milk the Yajus,” and “when he (the student) rehearses the responsories (vákovákyaṃ), they are indeed rice with milk (kshíra-odana) and rice with meat (mámsa-odana)..... with milk-rice and meat-rice indeed entertains he the gods who, thus knowing the responsories and the sayings of old (itihásapurána, Singular), rehearses them day by day.”²⁾

The sacrificial *ceremonial* (kalpa) of the Indian Aryas, of the early and later periods, we learn from the treatises called *Bráhmaṇas*³⁾. They received this name from containing the rules for the Brahmá-priests who had to control the whole performance of sacrifices. Bráhmaṇa means, therefore, in the first instance, “matters concerning the Brahmá-priest”, and then, in a general sense, “sacrificial law”. The Bráhmaṇas are composed in prose (gadya). As they are rather bulky, extracts have been made from them called “*Sútras*”, which are divided into śrauta-sútras i. e. such as refer to the great (mahá) sacrifices prescribed by the śruti (Veda), and grhya-sútras i. e. such as refer to the sacrificial ceremonies performed by the married householder (grhapati) in his house.

Let me now enumerate to you, Yajamánas, the different norms (samsthá) of sacrifice your ancestors used to speak of.

¹⁾ S. P. Br. xi., 5, 6, 1. 3; Asvlá. Gr. S. iii., 1, 3. ²⁾ S. P. Br. xi., 5, 7, 5 seq.; entertaining, tarpaṇa. ³⁾ In this instance Bráhmaṇa is Neuter; when Masculine, it denotes “the son of a Brahmá-priest”, and, in a more general sense, “a descendant of the priesthood”.

Yajnasamsthā

or

The different norms of sacrifice of the Indian Aryas.

In early times your ancestors frequently divided their sacrifices into 4 kinds¹⁾, viz:

1. *Havis*, *Havir-yajña* or *Ishṭi*, i. e. meat-offerings, (lit. only: offerings, p. 6);
2. *Paśu-bandha* or *Paśu*, i. e. animal-offerings;
3. *Saumya adhvara* or *Soma*, i. e. soma-offerings;
4. *Pāka-yajña*²⁾, i. e. (regarding their *position*) small offerings, afterwards called "house-offerings" (*gṛhya karma*), being partly meat-, partly animal-offerings.

At other times, especially when the Sūtrakāras composed their works, the difference between *Havis* and *Paśu* disappeared, so that *Paśu-bandha* was made a subdivision of *Havir-yajña*, and thereupon only 3 Norms were enumerated³⁾, each with 7 subdivisions:

¹⁾ Shown by expressions like the following (A. Weber's Indische Studien ix., 3): *Yadīṣṭyā yajeta yadi paśunā yadi somena* | i. e. whether one may sacrifice with a meat-offering, or with an animal-offering, or with a soma-offering; *Kāth. Br. viii., 1*; — *Havir-yajñair vai devā imam lokam abhyajayann antariksham paśumadbhiḥ somair amum* | i. e. by meat-offerings the godly ones conquered this world, by animal-offerings the middle region, by soma-offerings that world; *Pañčavimśa Br. xvii., 13, 18.* ²⁾ (*Manuḥ*) *pāka-yajñena īje*, i. e. he (*Manu*) sacrificed with a small offering; *S. P. Br. i., 8, 1, 7*; cf. *Ait. Br. iii., 40*; *Tait. S. i., 7, 1, 1.* ³⁾ By *Gautama*, *Lātyāyana*, etc.; see *Tait. Sa. Bhāṣhya i., 7, 1, 1, p. 957*; *Kāṭiya Sr. S. Bhāṣhya i., 2, 11.*

1. Páka-samsthás	nirúḍha-paṣu-bandha
ashṭaká	sautrámaṇí
párvana	3. Soma-samsthás (showing
śráddha	only the forms of so-
śrávaṇí	ma-sacrifices which last
ágraháyaṇí	one day)
ċaitrí	agnisṭoma
ásvayují	atyagnisṭoma
2. Havir-yajña-samsthás	ukthya
agnyádheya	shoḍaṣi
agnihotra	vájapeya
darśa-púrṇa-mása	atirátra
ċaturmása	aptoryáma
ágrayanesṭi	

In this enumeration too the chief difference between Haviryajña and Soma-yajña is clear¹⁾, being indicated by the substances offered. The principal difference between them and the *Páka-* or *Grhya-yajñas* is that for the first two sacrifices three śrauta-fires are required, for the last only one²⁾. The three chief śrauta-fires are called “agnitretá”, “tretá” or “tretágni”; they are: the gárhapatya, áhavaníya, and dakṣiṇa. The first-mentioned two kinds of sacrifices are, therefore, called “vaitánika karma” i. e. extensive performances, as several fires are necessary for them³⁾. The one (śrauta-) fire of the Páka-yajña has now various names, viz. ávasathya, that which is in the house;

¹⁾ Let it be remarked here beforehand that at a Somayajña also Havis' were always required. ²⁾ Látýáyana Sr. S. iv., 9, 2: Pákayajñá ity áċakshata ekágnau yajñán | i. e. by Pákayajñas are understood such as are offered into one fire. ³⁾ Asvaláyana Sr. S. i., 2; Asva. Gr. S. i., 1.

aupásana, that which is used for home-service; vaiváhika, that which is employed (also) for nuptial ceremonies; smárta, that which is ordered by the law-books (smṛti). At the Páka-yajñas the oblations are cooked on the laukikágni, i. e. common hearth, and then thrown into the smártágni; at the performance of the two other sacrificial norms every thing must be cooked on and offered into the agnitretá.

In the following further remarks on the forms (vidha) of your ancestors' sacrifices, I shall, O Yajamánas, leave out the small ones (smárta karma). Let me first acquaint you with the substances offered by your fathers.

Yajnadravya

or

The substances offered by the Indian Aryas.

Taking Havis in the sense of "meat-offering," I state:

1. The substances used for a *Haviryajña*. Your ancestors sacrificed, as products of their *cows*: sweet milk (payas); curdled milk (dadhi); (melted) butter (sarpis, ájya, nishpakva, ghr̥ta, surabhi, áyuta, astu, navaníta) either by itself or poured on flour-cakes, etc.

As products of their *fields*, they offered: grains of rice (vr̥hi); barley (yava); domestic wheat (godhúma); wild wheat (gavedhuká); śyámáka (panicum frumentaceum, the Canarese "sám̐c"); bamboo-rice (venuyava); Indra's grain (indrayava or upaváka); gingillie oil seed (tila).

As products of their *trees*, they offered: common Jews-berries (kuvala or badara, Zizyphus jujuba); a big

kind of Jews-berries (karkandhu); fruits of the banyan tree (nyagrodhaphala).

The mentioned substances were offered in *various forms*, viz. as fried grains (dhána, used only in the Plural; lája), as grain-pap (čaru), as boiled rice (odana), as flour-cakes (puroḍāśa)¹⁾, as pap of curdled milk and flour (karambha), as a mixture of curdled milk and fried grains (parivápa), as flour-balls (piṇḍa), as flour (saktu or pishṭa), as sour barley-water (gaváyu), and as intoxicating liquor (surá).

2. For a *Paśuyajña* your ancestors used to take: *men* (purusha)²⁾, *buffaloes* (mahisha)³⁾, *goats* (aja), *cows* (go), *sheep* (avi), *horses* (haya or aśva)⁴⁾. At the horse-sacrifice (aśvamedha) and the human-sacrifice (purushamedha) also *forest-animals* (áranya paśu)⁵⁾ were taken, but were released from the sacrificial post (yúpa) after their having been made “paryagnikṛta” i. e. after the fire had been carried around them. Such forest-animals were, for instance, lions, tigers, birds, snakes, frogs, etc.⁶⁾ (Of the horse it is stated Tait. Br. iii., 8, 9, 1: “The horse

¹⁾ Literally: offering in front of (a deity); S. P. Br. i., 6, 2, 5.

²⁾ S. P. Br. vi., 2, 1, 18: Purusho hi prathamah pašúnám | i. e. man is, indeed, the first of the sacrificial victims (paśu). ³⁾ Rg.

V. vi., 17, 11; etc. ⁴⁾ Ath. V. xi., 2, 9:

taveme pañca pašavo vibhaktá

gávo asváh purushá ajávayah | i. e.

Thine (Oh Bhava) are these five victims, divided

As cows, horses, men, goats and sheep.

⁵⁾ The contrary is “grámya paśu” or “vanya paśu”. ⁶⁾ Vájasaneyi Sam. xxiv., 1 — 39; Tait. Br. iii., 9, 1; Sánkhá. Sr. S. xvi., 3, 14; 12, 3.

surpâsses all animals; the horse, therefore, takes the highest position among all animals’’).

3. For a *Somayajña* all the above-mentioned substances might be taken; but the chief substance from which the sacrifice also received its name, was the intoxicating *juice of the Soma-creeper* (somalatá). The Somayajñas seem to have been most frequent; a thousand and ten thousands are spoken of (R. V. vi., 26, 7).

Besides the mentioned substances your ancestors used the *hairs* of the wolf, the tiger and the lion¹⁾ to mix them with the Surá-grahas i. e. oblations of spirituous liquor thrown into the fire. Further they had so-called *holy water* (prokshaṇi or praṇīta) with which they sprinkled the oblations (ishti), the sacrificial implements (pátra, áyudha), the firewood (samidh) and the altar (vedi) to make them fit for sacrifice (medhya). Also the sacrificer (yajamāna) had to cleanse himself by touching (sparśana) water; before he had made an ablution, he was not allowed to throw an oblation into the fire²⁾. As *incense* your ancestors used pine-wood (pítudáru, peitudáru), bdellium (guggulu, gulgulu), fragrant grass (sugandhiteja), tufts of wool (úrṇá-stuká)³⁾ and horse-dung (aśvaśakṛt)⁴⁾.

1) Vṛka-vyághra-simha-loma; Kátīya. Sr. S. xix., 2, 23; S. P. Br. xii., 7, 2, 8. 2) See Ait. Br. vii., 9. 3) Ait. Br. i., 28; cf. R. V. vi., 15, 16; S. P. Br. iii., 5, 2, 15 seq.; cf. Tait. Br. ii., 3, 10, 2. 4) Vájas. Sam. xi., 60; xxxvii., 9; S. P. Br. vi., 5, 3, 8 seq. — In the so-called law-book of Manu (v., 39) it is said:

yajñártham paśavaḥ sṛṣṭáh

svayam eva svayambhuvá | i. e. The beasts were created for sacrifice by Svayambhu himself.

They sometimes invited their gods to come to enjoy the smoke of their sacrifices, for instance, with the words:

Enjoy, O Fire, what was lighted up by us today;

(And) shine in coming to the smoke the great and glorious!¹⁾

Yajnáyudha

or

Some Sacrificial implements of the Indian Aryas.

O Yajamánas, in sacrificieing your fathers used, among others, the following implements: *Mahávíra*, a large earthen pot for boiling (pačana) milk and other fluids. *Ukhá*, a pot for boiling (pačana, šrapaṇa) the pieces of meat of the slaughtered animal²⁾. *Súla*, a spit to roast (šrapaṇa, roasting) the heart (hṛd, hṛdaya) and other members (gátra) of the slaughtered animal on³⁾. *Nikshana*, a wooden ladle or stick to stir up the flesh boiling in the *Mahávíra*⁴⁾. *Sása* or *Asi*, a knife to rip up the body of the slain animal and to cut it into pieces (aṅgāchedana)⁵⁾. *Svadhiti*, an axe to cut its ribs⁶⁾. Six kinds of *wooden spoons* (cf. the *Nikshana*), called *Sruč*, viz. *Júhu* and *Upabhṛt*, to receive portions (avadána)⁷⁾ of the slaughtered animal at the offer-

¹⁾ R. V. vii., 2, 1: jushasva naḥ samidham agne adya

šoćá bṛhad yajatam dhúmam ṛṇvān |

²⁾ R. V. i., 162, 13. 15; Káty. Sr. S. vi., 7, 15. ³⁾ R. V. i., 162, 11; Káty. Sr. S. vi., 7, 14. Pačana, šrapaṇa express boiling as well as roasting; pakva is boiled and roasted. ⁴⁾ R. V. i., 162, 13.

⁵⁾ R. V. i., 162, 20; Káty. Sr. S. vi., 7, 5 seq. ⁶⁾ R. V. i., 162, 9. 18. 20. ⁷⁾ S. P. Br. i., 7, 2, 6: Yat kim čágnau juhvati tad

avadánam náma | i. e. whatsoever he offers into the fire is called avadána (or piece). Cf. Káty. Sr. S. i, 9, 6.

ing of the limbs (aṅgayāga) in order to throw them into the fire; the *Upagamaní* for the sacrificer to drink boiled milk from; the *Dhruvā* for keeping melted butter; the *Sruva* for taking melted butter out of the *Dhruvā* and putting it into the fire; the *Mekshaṇa* for stirring the grain-pap (ċaru) and offering it. *Súrpa*, winnowing basket for cleansing grain. *Titavu*, a flour-sieve (ċálani). *Pavitra*, a filter for the Soma-juice and other liquids. *Camasa*, cup for drinking and offering Soma. *Kalaśa*, a water-pot. *Dronakalaśa*, a wooden tub to keep the filtered Soma-juice in. *Pariplavā*, a scoop to take Soma out of the *Dronakalaśa*. *Kapāla*, a potsherd to put flour-cakes on. *Sphya*, a piece of wood shaped like a curved sword (khaḍga), one yard long, with which mysterious (anirukta) lines (parigraha) were drawn round the altar (vedi) and other places of the sacrificial ground (yajñabhūmi), and which one of the priests had to keep on high, as long as the chief ceremonies lasted, for keeping off evil spirits (rakshas). *Dhṛṣṭi*, a fire-shovel. *Dhavitra*, a fan for kindling the fire. *Upavesha*, a poker of green-wood. *Yúpa*, a post for tying the sacrificial victims to.

Yajñabhūmi (Yajñavástu, Devayajana)

or

The sacrificial ground of the Indian Aryas.

At the earliest time the Aryas in India had neither idols nor temples; and at the time when they had made idols for themselves and built temples (see p. 19), the latter were not used for sacrificial purposes. For their great

(śrauta) sacrifices they selected a place anywhere¹). On this they constructed, for instance, one *tent*, called *sadas*, for priests and their relations to sit in and for performing oblations of less significance, and another one of the same name for placing the ready-made soma-juice in; further a *shed* (śálá) in which the bundles of the soma-creeper were put till they were squeezed between a board and a skin (čarma) by beating the board with the stones called “grávana” (adding a little water, called “nigrábhya”), and in which the sacrificer (yajamána) produced the so-called *gárhapatya-fire* (p. 24) by rubbing (manthana) two sticks (araṇi) on each other, a ceremony known as agnimanthana. This fire was, from the time of its having been prepared (agnyádhána), continually to be fed, and from it brands were taken to kindle the *áhavanīya*- and *dakṣhiṇa*-fires. These three fires were, as I have said (p. 24), always required for a great sacrifice (mahá or śrauta karma). Their *hearths* (dhishnya) were on the open sacrificial compound; the oblations might be dressed on any one, and were offered into all of them. In the front-part of the compound, the prácīna vamśa, was *an earthen altar* (vedi) of a quadrilateral shape; to the west of it was the hearth of the *gárhapatya* in the form of the full moon, to its east that of the *áhavanīya* in the form of a square, and to its south the *dakṣhiṇa* in the form of a crescent. This so-called altar was not raised, but was a shallow pit²); its two somewhat curved corners to the east were called “shoulders” (amśa), those to the west “buttocks” (śroṇi); all Havis’ (isṭhis)

¹) S. P. Br. iii., 1, 1. 4. ²) Káty. Sr. S. ii., 6, 1. 2; v., 3, 9 seq.; vi., 2, 1: Vedim khanati | tryaṅgulakhátám | i. e. He digs the altar which is dug to 3 fingers’ breadth; Tait. Sam. Bháshya. i., 1, 9.

were placed (ásádana, placing) in this altar before they were offered (see Ait. Br. vii., 2), and into the three fires belonging to it only Havis' (meat-offerings) were thrown. At Somas and some other sacrifices *another altar* called the uttaravedi, was made, generally of earth, to the east of the first mentioned altar; this, however, was raised. The three fires belonging to it, were brought from the áhavaníya of the vedi, which ceremony was called agnipraṇayana i. e. the bringing of the fires. One of these fires was upon the uttaravedi in *a hole* (nábhi), another, the ágnídhríya, to its left, the third, márjáliya, to its right. It formed the altar the fires of which were destined to receive the oblations of animal substances, of soma and of spirituous liquor (surá). At the sattrá¹⁾, called gavámayana (cows-march = march of the seasons) which lasted 360 days, and at other prominent (mahá) soma-sacrifices the uttaravedi was built of layers of bricks (ishtaká) in the form of an eagle, and the agničitya, i. e. the fire which is placed on layers, was placed upon it. The name of this ceremony is agničayana, i. e. the heaping for the fire. To the east of the uttaravedi the *sacrificial post* (yúpa) was erected to which the sacrificial victims were tied, before they were killed. But not all animal offerings were performed on the sacrificial ground, many took place *in the house* of the sacrificer. In such a case a branch of a tree with its twigs (śákhá) of the size of the yúpa was fixed in the earth, and the animals which, in this case, were called śákhápaśus, were tied to it. But all Agnīshomíya paśus, i. e. animals dedicated to agni and soma, which were to

¹⁾ A sattrá (sitting) is a soma-sacrifice having 12 and more soma-squeezing days. Káty. Sr. S. xiii., 1, 1.

be offered at the soma-sacrifices, were killed on the devayajana.

So much about the sacrificial compound. Following, henceforth, the other classification of the sacrifices according to which the animal sacrifice is included among the Havis', I shall now make you acquainted with the sacrificial times.

Yajñasamaya

or

The times at which the Indian Aryas offered.

I. The Haviryajñasamayas.

1. The *Agnyádheya* or *Agnyádhána*¹⁾. This is the ceremony at which the young master of the house (gr̥hapati) kindles, for the *first* time, by means of friction (cf. p. 30), the gārhapatya fire which, for the celebration of the daily Agnihotra (No. 2), he has to put in a separate place, called agára, and not allow it to go out.

2. The *Agnihotra*²⁾. This is an offering of milk into the áhavanīya fire kindled by means of the gārhapatya of the agára. After the agnyádhána the master of the house has to perform it twice a day, in the morning and evening, throughout his whole life. Doing so he is called an Agnihotr̥. Such a one alone is allowed to sacrifice with other ish̥tis and with soma.

3. The *Darśapúrṇamāsa*³⁾. This is the sacrifice to be performed at new and full moon. It too was a meat-offering; (an offering connected with animal oblations I

¹⁾ Asval. Sr. S. ii., 1, 9 seq. ²⁾ Ait. Br. v., 26 — 34. ³⁾ Asval. Sr. S. i., 1, 3 seq.; Káty. Sr. S. i., 2, 11.

shall always especially point out to you as such a one). Its performance was obligatory for the period of 30 years; others said that it should be made throughout one's whole life.

4. The simple *aishṭika* *čāturmāsya*¹⁾. This sacrifice was made at the beginning of every 4th month, i. e. at the beginning of spring (*vasanta*), the rainy season (*prāṇṣh*) and autumn (*śarad*). The obligation of performing it lasted from one to seven years.

5. The *ágrayaṇeshṭi* or *Navasasyeshṭi*²⁾, the first-fruit-offering. At this *Isṭi* the first ripe (*agra-páka*) fruits of barley and rice, and also of *śyámáka* and *veṇu-yava* (p. 25), were offered, generally twice a year.

6. The *Nirúḍhapapaśubandha* or *Svatantrapapaśubandha*³⁾, both terms meaning "independent animal sacrifice", i. e. an animal sacrifice which, in this case, was not "occasional" (*naimittaka*), but "perpetual" (*nitya*), "recurring at fixed periods". This sacrifice was made once a year, at the beginning of the rainy season, in the house of the sacrificer (p. 31). It consisted of a he-goat (*aja*) and meat-offerings.

7. The *Sautrámaṇi*⁴⁾, sacrifice of "good protection". This generally formed the last act of a *soma-yajña*, first for cleansing (*púta*, cleansed) the priests (*ṛtvij*) who might have drunk too much *soma*, and then to release the sacri-

¹⁾ Asval. Sr. S. ii., 15, 1 seq.; *aishṭika* means "consisting of or connected with *isṭis* (meat-offerings)", as the *čāturmāsya* might also be *pášuka* "connected with animal offerings"; (*saumika* is "connected with *soma*-oblations"). ²⁾ Asval. Sr. S. ii., 9, 1 seq.

³⁾ S. P. Br. xi., 7, 1, 1 seq.; *Káty.* Sr. S. vi., 1, 1 seq. ⁴⁾ S. P. Br. xii., 7, 2, 1 seq.

ficer from all sin¹⁾. Three victims were required: a he-goat (aja), a ram (mesha) and a bull (usra); spirituous liquor (surá) too was included among the meat-offerings.

II. The *Somayajñasamayas*. (All Somayajñas were accompanied with meat- and animal-offerings).

A. Ekáhas, Soma-sacrifices lasting only *one day*.

1. The *Agnishtoma*²⁾, i. e. praise (stoma) of agni, or the *Jyotishtoma*, i. e. praise of light. The Somas or soma-sacrifices lasted from 1 to 12 or more days (p. 31, note) on which the Soma juice was extracted. If one lasted two or more such days, it was called "*ahína*" i. e. consisting of days. The simplest kind (prakṛti) of the Somas having only *one* soma-squeezing day (sutyá or sautya ahas) was the Agnishtoma or Jyotishtoma; as it lasted one day, its name was "*ekáha*" i. e. consisting of one day³⁾. It occurred once a year in spring. The day before it, the last preparation-day (upavasatha), an agnīshomīya (p. 31) he-goat was offered. The next day, the *sutyá*, at the *morning-soma* sacrifice (prātaḥsavana), either one animal was sacrificed or eleven were to be used⁴⁾; these animals, whether one or eleven, were called savanīya paśus i. e. animals in connection with the extracting and offering of the soma⁵⁾. In the *evening* (sáyamsavana), after the final bath (avabhṛta), a cow (vaśá) called anúbandhyá, i. e. she who is to be sacrificed after (the chief ceremonies are finished), was offered; also an ox (ukshan) might be used⁶⁾.

1) S. P. Br. xii., 8, 1, 16. 17. 2) Káty. vii., 1, 4 seq.

3) There are a great many other ekáhas besides those mentioned here of various forms although essentially the same. 4) Káty. viii., 8, 6.

5) Also the Havis' or Ishtis of a soma-sacrifice bore the name "*savanīya havis*". 6) Káty. x., 9, 3 — 15.

2. The *Atyagnishtoma* i.e. further praise of agni. This too was a sacrifice of one soma-squeezing day. It was not performed independently; but, if it was made, formed an ekáha at an ahína soma-sacrifice. The further difference between an Agnishtoma and the Atyagnishtoma was, that at the last one 13 praises or singing performances (stoma, stotra) were used, whereas at the first one only 12 were required (cf. Tait. Br. ii., 7, 14, 1 seq.).

3. The *Ukthya* i.e. full of praise. It had 15 praises, and when performed, also was a day at an ahína soma. Two savaníya pašus were required for it¹⁾.

4. The *Shoḍaśi* i.e. consisting of 16 (praises). Also an ahína soma's day. Three savaníya pašus were to be sacrificed at its celebration²⁾.

5. The *Vájapeya* i.e. soma-drink³⁾, with 17 praises. This too formed an ahína soma's day, especially pointed out as the 6th day of an All-offering (sarvamedha) which lasted 10 days. (See further on). Besides it was, like the Agnishtoma, a svatantra-yajña or independent sacrifice, and as such was performed each year in autumn (śarad)⁴⁾. It required seventeen savaníya pašus⁵⁾.

The *Atiráttra* i.e. nightly (soma-offering), with 29 praises. Also an ahína soma's day at which 4 savaníya pašus were offered⁶⁾. It included also the night preceding it; hence its name.

¹⁾ Tait. Br. i., 3, 4, 1; Káty. Sr. S. ix., 8, 3; x., 9, 28 (Com.).

²⁾ Káty. Sr. S. ix., 8, 4; x., 9, 28. ³⁾ Tait. Sam. Bh. i., 7, 7: Vájo devánarúpaḥ somaḥ peyo yasmin yáge sa vájapeyaḥ | i.e. a sacrifice at which the god's food-like meat, the soma, is drunk, is a vájapeya. ⁴⁾ Tait. Sam. Bh. i., 7, 7. ⁵⁾ The same p. 1000. ⁶⁾ Káty. Sr. S. ix., 8, 5; x., 9, 28; xiii., 4, 3 seq.; xiv., 2, 11; Ait. Br. iv., 5. 6.

7. The *Aptoryáma* i. e. gaining of desired objects¹⁾, with 33 praises. An *ahína* soma's day, especially taken as the sacrificial performance for the 7th day of the All-offering (cf. No. 5), or as a day's performance at the Horse-sacrifice²⁾ (*Aśvamedha*; see further on). The number of *savaníya paśus* was four³⁾.

8. The *Agniçayana* i. e. construction of the *uttara-vedi* for *agni*, in this case of 756 bricks (*iṣṭaká*; p. 31). This solemn (*mahá*) sacrifice could be made only by one who had performed a Soma, and only at a Soma; no one was bound to perform it. If the so-called *Mahávrata* i. e. the great praise (*stotra*), is used at a Soma⁴⁾, the *agniçayana* is required. It occurs during the first night of the year. 5 victims were offered: a *man* (*purusha*), a horse (*aśva*), a cow (*go*), a sheep (*avi*) and a goat (*aja*)⁵⁾. It is said of the *agniçayana* that it is "all sacrifices," and that it surpasses even a Soma⁶⁾.

B. *Ahinas*, Soma-sacrifices lasting *more than one day*. Excepting their specific days, they were *composed* of the above-mentioned and other *Ekáhas*.

1. The *Rájasúya* i. e. the generating of a (universal) king. It began in spring (*vasanta*) with a consecration

¹⁾ Tait. Br. ii., 7, 14, 2; and Bh.: *áptyartho yámo yajñah* | i. e. a sacrifice by which one gains one's wishes. Káty. Sr. S. xxi., 2, 4 seq. ²⁾ Káty. Sr. S. x., 9, 28. ³⁾ Káty. Sr. S. (Com.) xx., 8, 15; cf. x., 9, 28: *Aptoryámasyátirátriká eva kratupaśavas tadvikárat-vát* | i. e. The sacrificial victims (*kratupaśu*) of the *Aptoryáma* are the same as those of the *Atirátra*; for it is a transformation of it. (cf. xxi., 2, 4). ⁴⁾ Káty. Sr. S. xvi., 1, 2. ⁵⁾ S. P. Br. vi., 2, 1, 1 seq.; Vájas. Sam. xiii., 41 seq.; Káty. Sr. S. xvi., 1, 8. ⁶⁾ S. P. Br. x., 1, 5, 1 seq.

(diksha) of the future king, and ceremonies connected with it continued throughout the year, till, after another consecration, the chief day, the abhisheçaniya, arrived at which the abhisheka (i. e. sprinkling with water, Ait. Br. viii., 7) happened. In the course of a rájasúya the offering of cows, goats, etc. was required¹⁾; in old times also a man was sacrificed²⁾. Spirituous liquor (surá) too formed one of the oblations (áhuti).

2. The *Aśvamedha* i. e. horse-sacrifice. This, after a year's preparations, was made in autumn (śarad) or summer (grishma), with the purpose, for instance, of getting rid of all sins³⁾. It had three sutyá-days. With the horse there were 609 animal victims required, among which were 260 forest-animals (see p. 26). On the second day (madhyama ahas) all these animals were tied to 21 posts; but the forest-animals were released after the fire had been carried round them (p. 26)⁴⁾, so that only 349 were really killed. At the final ceremony, the avabhr̥tha-ishi, i. e. oblation at the cleansing bath (p. 34), a human-sacrifice was to be performed⁵⁾. It is not impossible that the so-called *sahasra-sava*, i. e. sacrifice of a 1000 (victims; R. V. iii., 53, 7), was the *Aśvamedha*; but see the statement at the end of this division, p. 40.

3. The *Purushamedha* i. e. human-sacrifice. It too

¹⁾ Ait. Br. vii., 21. 22. 24; viii., 2; Asval. Sr. S. Utt. iii., 3, 1 seq.; Káty. 15, 1, 1 seq. ²⁾ Ait. Br. vii., 15; Sāṅkháy. Sr. S. xv., 20, 14. ³⁾ S. P. Br. xiii., 3, 1, 1; 5, 41; cf. xiii., 3, 9, 5; Káty. Sr. S. xx., 1, 1 seq. ⁴⁾ Vájas. Sam. xxiv., 1 -- 39; S. P. Br. xiii., 2, 4, 3; Tait. Br. iii., 9, 2, 1 seq. ⁵⁾ Sāṅkháy. Sr. S. xvi., 18, 18 — 20 (Mahá Kaushítaki Bráhmaṇam); Káty. Sr. S. xx., 8, 12 — 19.

was believed by the Indian Aryas to be a divine institution¹⁾. It comprised 4 sutyá-days. What had not been attained by means of the horse-sacrifice, was thought to be obtained by this. On the 2nd day a *man* (who, like the sacrificial horse, had wandered about a whole year), together with a gomrga (*bos gavaeus*) and a hornless goat, was offered to Prajapati, and, at the same time, 25 times 25, i. e. 625, other animal victims, having been tied to 25 posts, were sacrificed to the 25 Caturmáśya-devatás i. e. gods presiding over the three (Arya) seasons of the year²⁾. This was the simplest form (*prakṛti*) of the purushamedha, at which the man was *really* slaughtered:

Also *another form* of the Purushamedha which had 5 sutyá-days and for which 184³⁾ human victims of all classes (including also a Bráhmaṇa, Kshatriya and Vaiśya) were required, is found in the vedic books. It is said in them that after the men had been tied to eleven sacrificial posts (*yúpa*), the so-called Purusha-súkta, i. e. the 90th súkta of the 10th Maṇḍala of the Rg Veda (in which the immolation of the creative purusha or universal soul is spoken of), had been uttered over them, and the fire had been carried around them, they were to be released, and an offering of melted butter (*ájyáhuti*) was to be made in their stead⁴⁾. Whether there was a time when all those 184 men were really killed, I cannot decide. It is repeatedly stated, however, regarding this purushamedha: "All, all is the human-sacrifice, for the obtaining of all,

¹⁾ S. P. Br. xiii., 6, 6, 1. ²⁾ Śāṅkhāy. Sr. S. xvi., 10 — 14.

³⁾ According in the S. P. Br. only 166. ⁴⁾ S. P. Br. xiii., 6, 2, 1 seq.; Váj. Sam. xxx.; Tait. Br. iii., 4, 1 seq.; Káty. Sr. S. xxi., 1, 1.

for the gaining of all”¹⁾. “By means of it he (the sacrificer) obtains all”²⁾. It stood next in honor to the now following Sarvamedha.

4. The *Sarvamedha* i.e. all-sacrifice, so called as it was, so to say, a combination of all the other sacrifices, and was thought to confer all boons³⁾. It lasted 10 sutyá-days. On the 4th a horse was offered, and on the 5th a man⁴⁾. Sometimes the horse was offered on the 5th, and the man on the 6th day⁵⁾. The sarvamedha is lauded, for instance, with the following words: “This all-sacrifice is, indeed, the best of all sacrificial performances; it leads him (the sacrificer) in the best manner to the best state”⁶⁾.

5. The *Gavámayana* i.e. cows’ or months’ march (p. 31). This sattra lasted all the 360 days of a sávana-year, each day being a sutyá. As it was, throughout the whole year, to be performed with the Agni čitya (p. 31)⁷⁾, its first atirátra which was also its first ceremony, was used for making the *Agničayana* (also p. 31). It required, therefore, a human sacrifice, and, besides, the offering of a very great number of animals⁸⁾.

¹⁾ S. P. Br. xiii., 6, 1, 6. 11; 6, 2, 12. 19: Sarvam sarvam purushamedhaḥ sarvasyáptyai sarvasyávaruddhyai | . ²⁾ S. P. Br. xiii., 6, 1, 7: Etena sarvam ápnoti | . ³⁾ S. P. Br. xiii., 7, 1, 1 seq.; 12: Sarvam sarvamedhaḥ sarvasyáptyai sarvasyávaruddhyai | (cf. note 1); Káty. Sr. S. xxi., 2, 1 seq. ⁴⁾ Sāṅkhá. Sr. S. xvi., 15, 19. ⁵⁾ S. P. Br. xiii., 7, 1, 8; Káty. Sr. S. xxi., 2, 1 seq. ⁶⁾ S. P. Br. xiii., 7, 1, 2: Paramo vá esha yajñakratúnám yat sarvamedhaḥ paramenaivainam paramatám gamayati | . ⁷⁾ Ait. Br. v., 28. ⁸⁾ Ait. Br. iv., 12. 17 seq.; v., 28; Aśvalá. Sr. S. Ut. v., 7, 1 seq.; Kátyá. xiii., 1, 1 seq. — Other sacrifices lasted longer than a year; the sattra, called *Mahátdpasčita* (the great heaping up of tapas), for instance, 36 years. Aśvalá. Sr. S. Ut. vi., 5, 1 seq.

Observe, O Yajamánas, that the last-mentioned 5 Soma-sacrifices were also *Human-sacrifices*.

We particularly mention still the *Hecatombs* or sacrifices of a 100 animals or hundreds of animals, in this case buffaloes (*mahisha*), spoken of in the Rg Veda. A sacrifice of 100 buffaloes¹⁾, one of 3 times 100²⁾, another of 10 times 100³⁾ are introduced there.

III. *Nitya-* and *Anitya-yajñas* or *Periodical* and *other Sacrifices*.

Of the *Ishtis*, *Paśus* and *Somas* which I, hitherto, have put before you, six (*Agnihotra*, *Darśapúrṇamása*, *Cáturmásya*, *Agrayaneshṭi*, *Nirúdhapaśu* and *Agnihotra*, cf. *Manu Smṛti* iv., 25. 26; *Yājñavalkya Smṛti* i., 125)⁴⁾ are to be performed at unalterably fixed times, and are, therefore, called “perpetual” “*periodical*” (*nitya*) or “established” (*sámsiddhika*).

All other sacrifices are called “*not bound to fixed times*” (*anitya*), and form 3 classes: 1, *Naimittakas* i. e. such as are performed for certain occurrences; 2, *Kámyas* i. e. such as are performed from special wishes; 3, *Práyaścittas* i. e. expiatory rites (*sandhána-karma*) for mistakes (*atikrama*) regarding sacrificial rules (*vidhi*).

*Naimittakas*⁵⁾ were made, where gladdening or griev-

¹⁾ R. V. vi., 17, 11; viii., 66, 10. ²⁾ R. V. v., 29, 7. 8. ³⁾ R. V. viii., 12, 8; cf. R. V. iii., 53, 7 and p. 37. (*horse-sacrifice*). Indra is called “*Satakratu*” or “*Satamakha*” i. e. he to whom hundreds of victims are offered at a sacrifice. ⁴⁾ *Kátyá. Sr. S.* i., 2, 11. 12. ⁵⁾ See (the *Adbhuta Bráhmaṇa* and) those portions of the *Gṛhya Sūtras* (for instance *Aśvalá. iii.*, 11 seq.) which relate to child-birth, sickness, death, etc.; *Tait. Sam. Bh.* p. 6. *Naimittakas* are in their tendency, of course, often *Práyaścittas*, as in the *Adbhuta Bráhmaṇa*.

ing, astonishing or terrific occurrences took place in or out of the house, family, or community. *Kámyas*¹⁾ were performed, for instance, from the longing after sons (putra), riches (bhúti), cattle (paśu), nourishment (odana), honour (varças), age (áyus) etc. One of the *Kámya* sacrifices (*Aśvamedha*, *Purushamedha*, etc.) not yet mentioned, was also connected with the offering of a *man*, viz. if one wanted to kill his enemy by incantation (*abhiśára*); besides the man the 11 *savaníya* paśus of the *Soma* sacrifice (p. 34) were immolated²⁾. This was fifth occasion for a *human-sacrifice*. *Práyaścittas*³⁾ were to be offered where mishaps (*vipad*) and neglects (*vaiguṇya*) in sacrificing had happened, vows (*vrata*) had been broken, in short, wherever a transgression of the ceremonial law (*vidhyaparádha*) had taken place. (Their intention, however, was not only to make good for something and thus to avert evil consequences, but also to avert all sorts of unforeseen misfortune. *Kátyáyana Śrauta Sūtras* xxv., 1, 1 the Commentator, restricting their meaning, says: *Práyaścittam vinashtasya karmaṇaḥ sandhānam* i. e. “a *Práyaścitta* is the putting aright of a sacrifice which has gone wrong”).

Yajamána and Yájaka

or

Sacrificer and Priests of the Indian Aryas.

Now, O *Yajamánas*, let me tell you what the *Yajamána* is (p. 5). He is the person who orders a sacrifice for his

¹⁾ See, for instance, *Tait. Sam.* ii., 1, 1 seq. ²⁾ *Káthaka Br.* 29, 8. ³⁾ *Ait. Br.* vii., 2 seq.; v., 28; *Tait. Br.* i., 4, 3, 1 seq.; iii., 7, 1, 1 seq.

benefit, and bears the expenses¹⁾, or the man in whose favour a sacrifice is performed. He bears also the names “svámi” (master), “gr̥hapati” (lord of the house), and “yajñapati” (lord of the sacrifice).

Yājaka is one who has to perform the sacrificial ceremonies, a priest. The *Yajamána*, however, was not excluded from performing such, as, for instance, at the Agnihotra, the priest, if present, had only to offer him some help (cf. R. V. iv. 12, 1. 2). The *Yājakas* were also called *Rtvij̥s* (ṛtu-ij, i. e. one who sacrifices according to the rules). There were 4 *chief-priests* (ádyartvij or Mahartvij) each of whom had 3 *help-mates*; the names of the four are: Hotṛ, Adhvaryu, Udgáṛ, Brahman (Nom. Brahmá). The *Rtvij̥s* were, therefore, 16 in number; but this number was required only at Soma-sacrifices. At a paśubandha six priests had to officiate, at an agnihotra only one, namely an Adhvaryu²⁾. At sattras the *Yajamána* himself, if a good Brahmin, became one of the *Rtvij̥s*³⁾. (A sattra was exclusively a *Priest-Sacrifice*).

The *Brahman* (Brahmá-priest, p. 22) was the controller of the sacrificial performances, in a sitting posture he watched over the whole; only at Somas he must act, and then it was customary to elect another controller whose name was *Sadasya* (seat-man, chair-man).

The *Purohita* (i. e. put at the head) or *Guru* (i. e. venerable) was a king's domestic priest.

¹⁾ It is said of him S. P. Br. i., 6, 1, 20: *Yajamáno hy eva sve yajñe prajāpatir etena hy uktá ṛtvij̥s tanvate* | i. e. the sacrificer is, indeed, the lord at his own sacrifice; for ordered by him the priests perform (it). ²⁾ Tait. Br. ii., 3, 6, 1. ³⁾ Káty. Sr. S. xii., 2, 15.

The sacrificer had to *elect* and *reward* the priests; at a Soma-sacrifice he must give at least one hundred cows as reward (*dakṣhiná*)¹⁾.

¹⁾ S. P. Br. iv., 3, 4, 3. — It appears that already in ancient times the Arya sacrificers in India wore a cord (*mekhalá*, *raśaná*) at sacrifices. (According to the Sūtras the putting on of the cord, *mekhalá-bandha*, took place when an Arya became a *Brahmačárin* i. e. began to study the Veda, and the cord of a Brahmin consisted of *Muñja*-grass, that of a *Kshatriya* of a bowstring, *jyá*, that of a *Vaiśya* of wool, *úrṇá*; *Aśvl. Gr̥. S. i.*, 19, 12). There were three ways of wearing it according to three kinds of sacrifices. (*Tait. Sam. ii.*, 5, 11, 1. Was the *Brahmačári*-cord replaced by a new one at the ordination, *díkshá*, for becoming a sacrificer? *Káty. Sr. S. vii.*, 3, 26). Its being worn round the neck, at sacrifices to men, was called *Nivíta* (*Shadvimśa Br. iii.*, 8; *Káty. Sr. S. xv.*, 5, 13; *Aśvl. Gr̥. S. iv.*, 2), its being worn over the right shoulder, at sacrifices to the manes, *Prácinávíta* (*Ath. V. ix.*, 1, 24; *Tait. Br. i.*, 4, 6, 6; *S. P. Br. ii.*, 4, 2, 2. 9; 6, 1, 8; *xii.*, 5, 1, 6; *Aśvl. Sr. S. ii.*, 3, 6. 19; *Aśvl. Gr̥. S. i.*, 2, 10; *iii.*, 4, 3; *Káty. Sr. S. v.*, 9, 23; *xix.*, 3, 14), and its being worn over the left shoulder *Upavíta* (*Váj. Sam. xvi.*, 17; *S. P. Br. xii.*, 8, 1, 19; *Káty. Sr. S. i.*, 7, 24). The *Upavíta*-wearing was always required at the sacrifices to Deities, which were the only real sacrifices, and in this case, therefore, the word *Yajña* was often joined to *upavíta*, so that it became "*Yajnopavíta*" (*S. P. Br. ii.*, 4, 2, 1; 6, 1, 12. 18; *xii.*, 5, 1, 6; *Tait. Br. iii.*, 10, 9, 12; *Kaushítaki Upanishat ii.*, 7). In course of time the cord itself got the names of the manners in which it was worn. Has it a symbolical meaning pointing, perhaps, to the cord (*raśaná*) of the sacrificial post (*yúpa*) and to that of the sacrificial victim (*Tait. Sam. vi.*, 6, 4, 3; *S. P. Br. iii.*, 6, 3, 10; 7, 1, 25; *Aśv. Gr̥. S. iv.*, 8, 15;

The 4 *Hotṛs* (callers) chanted (*arčana*) the praise of the gods with the hymns (*súkta*) of the Rg Veda; the 4 *Udgátṛs* (singers) sang (*gáyana*) the hymns of the Sāma Veda; the 4 *Adhvaryus* (persons of the ceremonies) uttered the yajus' (mantras of the Yajur Veda) in a low voice (*upámśu váč*). Besides they all had to take their own part in the ceremonies (*karma*). On the Adhvaryus, however, lay the heaviest burden, as all hard manual labour was theirs; they must measure the sacrificial compound (*yajñabhūmi*), build the altar, bring the sacrificial implements, wood, water and the animals to be immolated, kill the animals, press the Soma, dress the oblations (*puroḍāśa*, *čaru*, flesh, etc.), and throw most of the oblations into the fire.

The *conditions* without which one was not allowed to officiate as priest were, for instance, that one was *sádhu-čaraṇa* i. e. leading a proper life, *anabhiśasyamāna* i. e. being blameless, *anyúnyāṅga* i. e. not having too less limbs, *anatiriktāṅga* i. e. not having too many limbs, *dvesata* i. e. being regularly shaped, *anatikṛshṇa* i. e. being not too old, and *anatiśveta* i. e. being not too young¹⁾.

Before the lord of a house (*gr̥hapati*) could undertake a sacrifice, he had to *bathe* (p. 27). When wishing to have performed a Soma, he must undergo a *consecration* or ordination (*dikshá*) by fasting (*vrata*), being cleansed with

Káty. Sr. S. vi., 3, 15. 27), and declaring that the sacrificer himself was the victim to be tied to the post? That the notion of substitution (*pratinidhāna*) was prominent with the Indian Aryas, will be shown further on. (The sacrifice to *men* was the feeding of guests, *átithya dharma*).

¹⁾ Cf. Lev. 21, 17. Láty. Sr. S. i., 1, 6.

water (apsu-díkshá), and performing a meat-offering (díkshaniya-ishti). Afterwards he is called *ordained* (díkshita). (The ceremonies connected with the díkshá ended three days before the upavasatha, p. 34).

Let me here at once make the remark, that not only the so-called sacrificer but also *the priests themselves* were considered *imperfect* and *sinful* by nature. The priests had to pray and perform many expiatory rites for themselves, and also to sacrifice for their own benefit. The last they did at Sattras, all Sattras being their own special sacrifices. A body of them, 17 or 24 persons, agreed upon making a Sattra, consecrated each other, and then sacrificed for each other¹⁾. Besides, as priests at a Yajamána's offering, they themselves as well as the Yajamána became free from all sin (pápmān); for "the Yajamána is the soul of the sacrifice, the Priests (are its) members; where the soul is cleansed, the members are cleansed"²⁾.

Yajnakarma

or

Sacrificial ceremonies of the Aryas in India.

Regarding the sacrificial ceremonies of your ancestors I confine myself to a few words on those of the *animal-sacrifice*.

The victims, having been untied from the sacrificial post and put on grass (barhis) spread on the earth, were

¹⁾ Ait. Br. iv., 26; v., 9; Káty. Sr. S. i., 6, 10; xii., 2, 15; xxiv., 2, 5; Pančav. Br. xxiii., 7, 3; 16, 1. ²⁾ S. P. Br. xii., 8, 1, 17: átmá vai yajnásyā yajamānongāny ṛtvijo yatra vá átmá pútaḥ pútāni tatráṅgāni | .

generally *killed* by suffocation (sañjāpāna, śvāsarodha; cf. p. 15), their mouths being tightly shut or a noose (veshka) being put round their necks¹⁾ by the Samitr i. e. immolator (literally: pacifier). For the suffocation of men and horses a red cloth (adhivāsa, cloak) was first thrown over their heads²⁾. Men were killed in a closed hut (parivṛta); the man to be immolated at the horse-sacrifice (p. 37), however, was led into water till it ran into his mouth, and then horse-blood was poured on his head by the Adhvaryu³⁾. The cow called anustaraṇī go, i. e. the cow (the meat of) which was laid around (the fire) at the sacrifice to the Manes (to whom it was to go), was killed by a blow behind the ear⁴⁾. At present when Brahmins offer an animal, they kill it, as you know, by suffocating it and beating, at the same time, its testicles (vr̥ṣhaṇa).

After the victim (or the victims) had been killed, the sacrificer and his wife *cleansed* it with water; thereupon, the Vaikarta (butcher) among the Adhvaryus *took off its skin, opened its body*⁵⁾, and *took out the omentum* (vapā, which was considered to be just as much as the *whole* animal); this was at once boiled (śrapaṇa), and when done, offered⁶⁾. Then the Samitr or another of the Adhvaryus *cut the animal into pieces* (avaśāna)⁷⁾ which, except the

¹⁾ S. P. Br. iii., 8, 1, 15; Kāty. Sr. S. vi., 5, 18. 19; xvi., 1, 14; xx., 6, 10; Śāṅkhā. Sr. S. xvi., 12, 19. 20; iv., 17, 9; v., 17, 11; Kauś. S. 44; Aśvalā. Sr. S. iii., 1 seq.; Aśvalā. Gr. S. i., 11.

²⁾ Śāṅkhā. Sr. S. xvi., 10 — 14; 2, 25; R. V. i., 162, 16; S. P. Br. xiii., 2, 8, 1. ³⁾ Śāṅkhā. Sr. S. xi., 18, 18 — 20. ⁴⁾ Kāty. Sr.

S. xxv., 7, 34. ⁵⁾ Kāty. Sr. S. vi., 6, 8 seq. ⁶⁾ S. P. Br. iii., 8, 2, 16 seq.; Ait. Br. ii., 12—14. ⁷⁾ Kāty. Sr. S. vi., 7, 1 seq.

heart, underwent cooking (śrapaṇa) in the ukhá (p. 28); the *heart* was roasted (śrapaṇa) on a spit. When every thing was *sufficiently dressed*, the pieces were taken from out of the ukhá, and placed down in a heap, and the heart was put on its top. Then melted butter (ájya) was poured over the whole, the pieces *to be offered* were *put apart*, and together with a part of the *broth* (vasá), thrown into the fire. All this was done under *reciting of mantras* (sacrificial verses).

Thereupon the *priests*, and the *sacrificer* and *his wife*, received their special portions of what had been left (uč̣hishṭa) of the animal, called paśvidá i. e. animal-food, and ate them¹⁾. If much had been left, also *other Brahmins* were invited to the meal²⁾. The number of pieces to be distributed, was 36. By thus dividing (vibhága) and eating the rest of the sacrificial animal, they believed to obtain life (vitality, práṇa) and heaven (svarga)³⁾.

To eat blood (lohita) was considered as unlucky (akuśala)⁴⁾. It is possible that the Indian Aryas by choking their sacrificial victims originally intended to avoid the shedding of blood and thus keep the *whole body* together for offering an *entire* animal. It is said: “the body (śaríra) consists of blood and flesh”⁵⁾; and: “our offering (isṭa) may be done with the *whole* (kevala)

¹⁾ Ait. Br. vii., 1, 1; 19; ii., 8; iv., 13; S. P. Br. ii., 3, 1, 39; Káty. Sr. S. iv., 14, 11; xxiii., 4, 23; Kauś. Sr. S. 83; 92; Tait. Sam. vii., 1, 1, 4 seq.; Sāṅkhá. Sr. S. iv., 21, 16. ²⁾ S. P. Br. ii., 5, 3, 16; Kátyá. Sr. S. v., 6, 29. 30. ³⁾ Ait. Br. ii., 7.

⁴⁾ Kauś. Sr. S. xiii. ⁵⁾ Ait. Br. ii., 14: Yad vai lohitam yan mámsam tač čharíram | .

animal”¹⁾. The blood which was spilled, was (at least at one period of the Aryas’ history) given either to the *fierce* god (ugra=Siva) or to the Rakshas’ (evil spirits) and Sarpas (serpents), as their portion²⁾. The old Aryas held flesh to be the *best food* (annádya)³⁾. But they do not seem to have ever eaten human flesh.

Music was sometimes used by them in connection with sacrifices. Thus during the year preceding the actual performance of the horse-sacrifice (p. 37) a Brahmin and Kshatriya continually played a lute, singing the praise of the sacrificer, and did the same at the sacrifice itself⁴⁾. At the Sattrā, called Dvādaśāha, the singing of verses of the Sāma Veda was accompanied by beating kettle-drums (dundubhi)⁵⁾; at the Gavāmāyana (p. 39), when a certain ceremony was performed, a Brahmin played a lute of 100 strings (vāṇa) to the singing of such verses, and afterwards kettle-drums were beaten, and females and others accompanied the songs of praise by sounding string-lutes (godhā-vīṇakā), reed-lutes (kāṇḍa-vīṇā) and other instruments⁶⁾.

¹⁾ Ait. Br. ii., 11. 13: Kevalena naḥ paśunesṭham asat | . Regarding the blood we find the following in the Petersburg Dictionary; Śārṅgadhara’s Sambitā i., 6, 7:

Raktam sarvaśarīrastham .

Jīvasyādhāram uttamam | i. e. the blood which pervades the whole body, is the excellent support of life. Cf. Lev. 17, 11. ²⁾ Vajas. S. xxxix., 19; Ait. Br. ii., 7; Aśvalā. Sr. S. iv., 8. ³⁾ S. P. Br. xi., 7, 1, 3: Etad u ha vai paramam annādyaṃ yaṃ māmsam | i. e. Flesh is, indeed, the best food. ⁴⁾ S. P. Br. xiii., 1, 5, 1—6; 4, 2, 8. 11. 14; Kāty. Sr. S. xx., 2, 7; 3, 2; Lāty. Sr. S. iv., 1, 10. ⁵⁾ Kāty. Sr. S. xii., 2, 8. ⁶⁾ Kāty. Sr. S. xiii., 2, 20. 21; 3, 15 seq.; cf. xxi., 3, 7.

4. SECTION.

*Forms of sacrifice with the Aryas beyond
the frontiers of India.*

I now give you some few remarks on the sacrifices found, in old times, among the brethren of the Indian Aryas, the Pársis, English and Germans (see pp. 8. 9. 12). From my not mentioning here the other Aryas outside of India such as the Greeks, Romans (p. 20), etc., you may conclude that their sacrifices bore a similar character.

The *Pársis*, by the help of their *priests* (*athrava*), made Soma-sacrifices, animal-sacrifices and meat-sacrifices, by means of which they desired to go to heaven¹). For certain unclean acts, for instance, a man was directed to kill and offer a 1000 sheep and goats²). The chief deity in *honour* of which the Pársis offered, was the fire. It is not improbable that they had also human-sacrifices³); it is certain that they performed horse-sacrifices⁴). The priests were not allowed to throw flesh or any other offerings into the fire, they had only to show their offerings to that element. Their outspoken conviction was: "The deity does not want the flesh of the victim, but only its *soul*"⁵).

The *English* (Anglo-Saxons) are relations of the Germans, and lived together with other German tribes till they went over to England. At the time when they were

¹) Haug's Introduction to the Ait. Br. pp. 16. 22. 61 — 63.

²) The work quoted on page 15, note 4, p. 17 (Fargard xviii.).

³) Weber's Indische Streifen, p. 71. ⁴) Grimm's Deutsche Mythologie, p. 43. ⁵) See Biblische Alterthümer, p. 140.

still one nation, the English and the other *Germans* performed the very same sacrifices we find among the Indian Aryas. They had *private* (gṛhya) and *national* (viśvajāna, or simply deśiya, M. Müller, S. L. p. 53) ones which were *periodical* (nitya), the first regularly taking place daily, the latter once in summer, autumn and winter, in order to obtain the favor of their gods for house and country; then they had those *for special wishes* (kāmya), for instance, for the good success of an undertaking, and those *for special occasions* (naimittika), for instance, for the anointing of a king (rājābhisheka), births (jātakarma), nuptials (vivāhakarma), and funerals (pretamedha, pretakarma). They offered their *Vājapeyas*, taking instead of Soma what they called beer, i. e. drink, (related to the Sanskrit “peya”, “payas”, “pīyūsha”); and their *Havis*’ consisting, for instance, of grains (dhāna) and pap (čaru); their *Paśus* were performed with *men*, horses, cows, bulls, rams, goats, etc. At their national sacrifices they frequently offered many men and beasts at once; a German tribe, the Swedes, for instance, offered every 9th year, at a sacrifice lasting 9 days, 99 human beings together with 3×99 beasts. Their *Devayajana* (sacrificial compound) used to be a grove (vana). Their *altar* (vedi) was a stone on which the victims were laid and killed; the *blood* of these was taken and sprinkled on the sacrificial implements and the sacrificers; the *flesh* was boiled in caldrons (ukhā). When the offerings (isṭi) had been made either into the fire or elsewhere (agni, anagni)¹⁾, the *remainder* (učchishṭa) was distributed among the sacri-

¹⁾ Balis they put, for instance, before deified rivers. Grimm’s Deutsche Mythologie, pp. 550, 568, 569, 575, 576, 585.

ficing assembly, and *eaten*. Of man they sometimes said, that he was the best sacrifice. Their *sacrificial formulas* (mantra) they called minni (or mathl)¹⁾. One of the names by which *their priests* were called, was “Godi” i. e. Sanskrt “juti”, shining, venerable²⁾.

Let me still add that the people named *Kelts* (Kiráta?), who lived in England before the arrival of the English, and who also belonged to the Aryas that had migrated from the East to the West (p. 9), were much addicted to sacrificial performances, especially *human sacrifices*. Their *priests*’ name was “Druids”.

5. SECTION.

Forms and purport (tátparya) of sacrifice with the Non-Aryas called Israelites.

I have put before you, O Yajamánas, in a small compass, the sacrifices which had been commenced at Abraham’s time (p. 11), about 3800 years ago, by the Aryas and Non-Aryas in India and beyond the frontiers of India, excepting the *true* Israelites, and which were continued to be made by some for about 1900 years, by others still longer, by some few up to the present time.

¹⁾ The same p. 52. ²⁾ The same, p. 78. Sanskrt “j” at the beginning of a word is “g” in Latin, “k” in English; for instance, Sanskrt “játi” is Latin “gens”, English “kind”. Sometimes Sanskrt “j” occurs, however, as “g” also in English; for instance, Sanskrt “jabh” is the English “to gape”. An instance of the latter kind seems to be before us in “Godi or Gothi”; another in “God”=jut or jyut i. e. the glorious one. About the German sacrifices see also Wentzel’s German History, p. 44 seq.; Leo’s Weltgeschichte ii., p. 41 seq.

Let me now draw your attention to the sacrifices of the Israelites. You have heard that Abraham was the founder of this people. He and such among his descendants as had his faith, remained worshipping the true and only God Jchovah, while all other Non-Aryas and also all Aryas upon earth became worshippers of nature and idols; he and his descendants worshipped Him also with sacrifices. As the sacrifices of all true Israelites were offered to the true God, the full truth of sacrifices appears in them; for God himself gave His people light, and taught them to do the truth. Doubtless their conscience, this divine voice, incited the other Anáryas and the Aryas to serve God and to serve Him with sacrifices¹⁾, they possessed some wisdom²⁾; but as they not only disobeyed Jehovah but left Him altogether, the voice of their conscience was and remained weak and indistinct; besides they considered as the voice of their conscience what was only the language of their own darkened nature. Therefrom arose their abominable human sacrifices, their, to a great extent, false sacrificial notions, and their occasionally even immoral sacrificial ceremonies³⁾.

You will, honoured Yajamánas, certainly cherish the

¹⁾ Roman. 2, 14. 15. ²⁾ Acts. 7, 22; 17, 26 seq.; John. 1, 4; 18, 37. ³⁾ We may refer here to the Egyptians of the district Mendés a part of whose worship was to lie with beasts (Exod. 22, 19; Lev. 18, 22 seq.); and to the Aryas in India a part of whose worship, at a certain period, was to lie with a slaughtered horse or man (Váj. Sam. xxiii., 20 seq.; S. P. Br. xiii., 5, 2, 1 seq.; Káty. Sr. S. xx., 6, 14 seq.; Sánkh. Sr. S. xvi., 10 — 14) and to effect sexual intercourse (Tait. Sam. vii., 5, 9, 3, 4; Káty. Sr. S. xiii., 3, 6 — 9).

wish to obtain a knowledge of the true sacrifices as they were performed by the Israelites. Listen, therefore, attentively, when I, to some extent, acquaint you with *their sacrifices* and the *purport of their sacrifices* as they were established by Jehovah's command. They are fully treated of in the law-books, written by the Israelite man of God, *Moses*, 3322 years ago¹⁾. You yourself may read these books; they form the first part of the Word of God, called "Bible" by the English.

Faithful (śraddhāvanta) Israelites had no worship of nature and no idols. They knew and believed that Jehovah, the invisible Creator of the heavens and the earth, could not be comprehended by all the heavens; that He everywhere could hear their prayers and see their worship. By the express command of Jehovah, however, they fabricated a *wooden Tabernacle*. Within it Jehovah testified of His will and came together with His people. It was, therefore, called the *tabernacle of testimony*²⁾ and the *tabernacle of congregation*³⁾. Only where it was put up, the Israelites were allowed to sacrifice. It was destined to be the common centre of worship for the whole nation in order to keep it together and to establish it in the faith that there was only *one* Jehovah and that His name was *one*, and thus to make it strong against the idolatry of the surrounding people⁴⁾.

That Tabernacle consisted of two parts: the Most Holy and the Holy. The *Most Holy* contained an *ark* of wood in which the code of law was kept which Jehovah

¹⁾ Deut. 31, 9. ²⁾ Num. 9, 15 (sākshya-gudāra). ³⁾ Exod. 27, 21; 25, 22; 29, 42 (samāgama-gudāra). ⁴⁾ Lev. 17, 1 seq.; cf. Zechari. 14, 9.

had given to the Israelites¹⁾. The cover of this ark was named *mercy-seat* (lit. covering lid) and was of pure gold²⁾; its object was to show that no man keeps the law of Jehovah as contained in the above-mentioned code, and that man can only be saved if Jehovah covers the curse pronounced by the law against all transgressors, and exercises precious (amúlya, mahámúlya) mercy instead of stern (aparipámi) justice. Before the Most Holy was a *vail*. Only once a year, on the great day of the atonement-sacrifices (ávarana-karma), the high-priest (maháyajaka) was allowed to lift the vail and to enter it, in order to pray there and to sprinkle the sacrificial blood of covering on and before the mercy-seat³⁾. In the *Holy* was the so-called *shewbread* (lit. bread of the face)-*table*, a table of wood on which 12 loaves of the best wheat-flour, according to the number of the tribes (gotra) of the Israelites, must *always* be placed⁴⁾, to testify that all men owe *continually* to bear fruits of devotion (bhakti), i. e. good works, before the face of Jehovah. Further there stood in it a wooden altar overlaid with gold, called the *altar of incense* (dhúpa-vedi)⁵⁾; it was for burning incense thereon to represent the truth that befitting prayers, pleas-

1) Exod. 25, 10 seq. 2) Exod. 25, 17 seq. ávarana, covering, is used also in a tropical sense; Roth's dictionary, Páṇini iv., 4, 62: Guror doshāṇām ávaranam" i. e. the covering (or concealing) of one's teacher's faults. "Hṛdayávaranam nityam | kúryāc ča mitram-adhyagah" i. e. he who is among friends ought always to cover (or conceal disturbing thoughts of his) heart; "āchādana" might also be used; cover, lid, in Sanskr̥t, is: apidhāna, pidhāna; covering (Adj.): pidháyaka. 3) Lev. 16. 4) Exod. 25, 23 seq.; showbread "mukha-puródāśa"; see p. 26. 5) Exod. 30, 1 seq.

ing as the fragrant smoke of incense, must rise out of the hearts of priests and people up to Jehovah. Now and then, at the so-called sin-sacrifices (*pápa-yajña*) and at the above-mentioned day of the atonement-sacrifices, some blood of a sacrificial victim was put on it¹⁾, the purport of which I shall tell you afterwards. Then there was in the Holy a *lamp* filled with the choicest oil, which was to be lighted at least at night²⁾, for a sign that the life and light of the Holy Spirit of Jehovah ought to dwell in the otherwise dark heart of man. Only priests were allowed to enter the Holy to pray and sacrifice for themselves and for the people; like the Most Holy, it too was shut by a *vail*.

Around the tabernacle was a *Court* (*prákára*) inclosed with hangings on its sides, but open above. Therein was the *altar of burnt offering* (*homa-vedi*) made of earth overlaid with wood and copper³⁾; its four wooden corner-points were called "horns" (*śṛṅga*). Its being of earth was to show, that the sacrificer of whose heart it was a representation (*pratimá*), ought to be conscious of his being but dust and ashes, and thus with an humble heart offer himself of whom, again, the meat-and animal-oblations were representations, to Jehovah, the maker and owner of all, to love and serve Him. The *fire* of this altar was always kept burning day and night⁴⁾, for a sign that man's duty (*dharma*) to offer his body, soul and spirit to his Creator and Preserver, should not cease for one moment. Then there was in the Court a *brazen laver* for the priests to wash their hands and feet in before sacrificing⁵⁾; this was meant to

¹⁾ Exod. 30, 10. Levi. 4, 7; 16, 18. ²⁾ Exod. 27, 20 seq. ³⁾ Exod. 27, 1 seq., 20, 24. ⁴⁾ Levi. 6, 9 seq. ⁵⁾ Exod. 30, 17 seq.

continually put them in remembrance that their own works and walk were sinful, and preserve in them the just though humbling feeling of being unworthy of their high office.

He who became a *priest* underwent consecration (*dík-shá*). First he was washed with water for a sign that he ought to have a pure heart for the service of the most holy Jehovah; for to enforce this truth still more on his mind, he was clothed in clean, white garments¹⁾; then he was anointed with a fragrant oil²⁾, this emblem (*pratimá*, *sanjñá*) of the life (and light) of God's Holy Spirit, in order to show that he ought to be filled with and ruled by God's Spirit and His powers; thereafter he had to make three animal- and meat-offerings³⁾ at which also sacrificial blood was applied to his body and clothes, which as a whole represented that he, a sinner pardoned (*kshamita*) and accepted by Jehovah, took upon himself the duty to be obedient to the law of Jehovah and offer his life to Him, and that he obtained the right (*adhikára*) to eat of the sacrifices. This right should not make the priests proud, but proclaim that he who as priest, according to Jehovah's law, had no portion in the land the whole of which was distributed among his brother-Israelites, should be *graciously* sustained directly by Jehovah himself.

The Israelites had *periodical* (*nitya*) and *occasional* (*naimittaka*) sacrifices. *Every day*, in the morning and evening, a so-called burnt-offering (*kevalāṅga-homa*)⁴⁾ and

1) Exod. 28, 39 seq. 2) It was poured over the High-priest's head so that it ran down upon the beard and went down to the skirts of his garment, Psalm. 133, 2; in the case of a common priest it was struck on the forehead. 3) Exod. 29, 1 seq. 4) Levi. 6, 9 seq.; Num. 28, 3. 4.

each time afterwards a so-called incense-offering (dhúpa-yajña)¹⁾ were to be made by the priests. Further they had a sacrifice *every new moon* (amávásyá, darśamása) to express that it was Jehovah who changed times and seasons²⁾; other sacrifices were to be performed *once a year*³⁾, partly at full moon (pūrṇimá, pūrṇamása)⁴⁾. Some of their sacrifices lasted *one day* (ekáha), others *several days* (abína)⁵⁾.

Let me now mention to you the *names* and *purports* of their sacrifices.

1. They had to make *Burnt-offerings* (kevala-homa, kevalānga-homa; lit. ascent-offerings, árohaṇa-yajña) i.e. animal-sacrifices at which the *whole* animal was burnt on the altar of burnt-offering. As stated already, such a one must be performed every morning and evening. In this case, as a *diurnal* (nitya) sacrifice, it was made for the *whole* nation, the priests performing all the rites. The victim was each time a lamb without spot (anagha, dosha-rabita)⁶⁾. This daily burnt-offering expressed the desire that God might *daily* anew cover (ávarana) and forgive (kshamá) his *nation's* sin and curse, and the duty that the *whole* nation must *daily* anew give itself up *entirely* to God's service. This signification you find also in the occasional burnt-offering, of which I give a description.

When the burnt-offering was an *occasional* one (nai-mittaka), being occasioned by joyful or mournful events⁷⁾,

¹⁾ Exod. 30, 7. 8; Luk. 1, 10. ²⁾ Num. 28, 11 seq.; Daniel. 2, 21.

³⁾ Num. 28, 16 seq.; 29. ⁴⁾ The passover and the feast of tabernacles.

⁵⁾ Num. 28, 11 seq. 29, 12 seq. ⁶⁾ Exod. 29, 38 seq.; Num.

28, 3 seq. ⁷⁾ See Gen. 8, 15 seq; Job. 1, 5; Josh. 8, 30. 31;

II. Sam. 6, 17; I. Sam. 7, 9.

it was performed in the following manner: The *sacrificer brought* an animal without spot, either a bull, a ram or a he-goat, into the court, before the door of the tabernacle, and *put his hand on the animal's head*, indicating thereby that he put his own sins and their curse on the animal as his *substitute* (pratinidhi) ordered by Jehovah himself, and that he prayed that, such having been done, Jehovah graciously would consider the sins as removed from him, the sacrificer, and impute them to the animal. Then the sacrificer *killed* the animal with a knife, shed its blood in which the soul was, to acknowledge that he had deserved sufferings and death as punishment for his sins, and to pray that Jehovah, for the substituting death of the animal, would acquit him of all punishment (daṇḍa) in this world and in the other. By these two acts done before the face of Jehovah, the sin and curse of the sacrificer were *covered*. Meanwhile a *priest caught* the blood with which the life of the victim was poured out, *approached* with it, the representation of the sacrificer's now redeemed (vimukta) soul, the altar of burnt-offering before the Lord's Tabernacle, and *sprinkled it* round about upon the altar of Jehovah, by which act he had to indicate that he besought Jehovah graciously to allow the sacrificer himself to come to His presence, and at the same time to testify that the sacrificer himself might approach Jehovah. Hereafter the animal was cut into pieces, and the priest put them *all* on the altar and *burnt* them *all*, for a sign that the sacrificer who had received such and other grace and was expecting more, should and would dedicate and deliver himself, body, soul and spirit together, to Jehovah's service¹⁾.

¹⁾ Levi. 1, 3 seq.; 8, 18 seq.; Exod. 29, 15 seq.

2. *Incense-offering* (dhúpa-yajña). This, at first, was *accessory* to the various meat-offerings which were made in the *Court* on the altar of burnt-offering¹⁾. Further it took place *once a year* on the mentioned great day of atonements (p. 54) in the *Most Holy* (see further on). As a *daily* offering it was performed by a priest, in the *Holy*, on the altar of incense, in the morning and evening, after the daily burnt-offerings²⁾. The incense-offering's signification was prayer and praise (p. 54); as the fragrant smell of the incense rose up from the censer and the altars, so sweet prayer and praise for blessings should repeatedly, yea incessantly, rise from the heart of Jehovah's priests and people. When the priest offered the incense in the *Holy*, the people prayed in the *Court*. The fire for the incense-offering must be that of the altar of burnt-offering, strange fire ought not to be used³⁾; in order to show that only holy, and no selfish, carnal desires should create the prayers. When the priest had finished the offering in the *Holy*, he came out, and in the name of Jehovah who hears his people's supplications, lifted up his hand and blessed the Israelites, saying unto them:⁴⁾

Jehovah bless thee,

and keep thee!

Jehovah make his face shine towards thee,

and be gracious unto thee!

Jehovah lift up his countenance upon thee,

and give thee peace!

3. *Sin-offering* (pápa-yajña) i. e. offering to remove *special* sins which priests, the nation, rulers of clans (gotra)

¹⁾ Levi. 2, 1 seq.; 6, 15; I. Sam., 26, 19, ²⁾ Exod. 30, 1 seq.

³⁾ Exod. 30, 9; Levi. 10, 1 seq. ⁴⁾ Num. 6, 22 seq.; I. Chron. 23, 13.

or common people unintentionally committed from weakness or ignorance. When it was thus performed as an *occasional one*, the ceremonies were the same as those of the burnt-offering, till the sprinkling of blood commenced. If he who sacrificed for the remission of his sins, was the *High-priest*, he had to take the blood of a young bullock without blemish into the *Holy*, sprinkle some before the vail of the Most Holy, and put some on the horns (śṛṅga)¹⁾ of the altar of incense (p. 55). The same was to be done, if the offering concerned *the whole nation*. In these two solemn (atiśayārtha) cases the blood must be brought nearer than usual to the mercy-seat of Jehovah, for a sign that He certainly acknowledged the purport of the substituting sacrifice, certainly forgave the sins of the sacrificers and received them into His communion. If the sacrificer was a *ruler*, he had to kill a he-goat, if *one of the people*, a she-goat, whereupon a priest put some of the blood upon the horns of Jehovah's altar of burnt-sacrifices in the *Court*²⁾ and poured out the rest at the bottom of the same altar. All *fat*, this best part of the animals (conf. the omentum, p. 46), was burnt on the altar of burnt-sacrifices, to indicate that the sacrificers sent up grateful thanks to Jehovah who had removed and covered their sins, and made them his own people. Of the flesh of the animals the blood of which had been taken into the *Holy*, also the priests were not allowed to eat, that the earnest (mahārthatá) of sin-offerings might also thereby be made conspicuous³⁾.

1) Cf. p. 55. 2) This was not done at burnt-sacrifices, so that also the blood representing the lives of *these* persons at sin-sacrifices, was *more prominently* put before Jehovah's face. 3) Levi. 4, 1 seq.; 6, 26 seq.; 10, 17; 16.

When the sin-offering was made once a year as a *periodical one*, it happened on the 10th day of the 7th month. That day was called "*the day of atonements*" (ávarāṇa-karma, p. 54)¹⁾, as it included *all* the rites ordered for atonement (ávarāṇīkarāṇa)²⁾, and was to take away *all* sin of the *whole* nation, including priests and rulers, on *one* day³⁾. It was the most solemn (niratiśaya, śreshṭhatama) of all sacrifices. To make this known Jehovah ordered that the day of its performance should be one of *fasting*⁴⁾. No other day was pointed out by His law as a fasting day. To increase still further the impression of the greatness (mahatva) of this sacrifice, *only the High-priest* was allowed to perform it. Before he removed and covered the sins and curse of the people, he had first to make *the sin-offering for himself and his house* i. e. *the whole priesthood*. The victim for it was a bullock. At the beginning he used to confess over it his own and the priesthood's sin, praying:⁵⁾

Oh Jehovah, I have transgressed, done iniquities and sinned,
I and my house!

Oh Jehovah, cover the transgressions, what I have sinned before thee,
I and my house!

As it is written in the law of Moses, thy servant:

"For on this day happens your atonement".

Then he killed the animal, took a censer full of burning coals from off the altar in the Holy, went into the *Most Holy*, and burnt incense before the mercy-seat of the

1) Levi. 23, 27. 2) Cf. the Sarvamedha, p. 39. The Hebrew "kaphar", to cover, propitiate, is expressed in our Canarese Bible by "pápa mučču"; "pápa" is a mere addition. 3) Levi. 16, 30. 4) Levi. 16, 29; 23, 27; Act. 27, 9. 5) Gerlaeh ad Levi. 16, 7.

ark which contained the law, by which act was to be expressed the prayer that, as by the smoke of the incense the seat of Jehovah was veiled, so Jehovah's just wrath against the transgressors of his law might be veiled and assuaged, and that He might graciously accept all the sacrifices of this day (p. 54). Thereafter he went with blood of the bullock, the representation of the souls of himself and of his house, into the *Most Holy*, and sprinkled it on and towards the mercy-seat. Hereupon he killed a he-goat as *the sin-offering of the people*, went with some of its blood also into the *Most Holy*, and sprinkled it on and towards the mercy-seat. Then he again took blood of the bullock and the he-goat, put some on the horns of the altar of incense, the emblem of prayer, in the *Holy*, and sprinkled some upon it. The substituting of the animals for the sinful priests and people to receive their sins, the animals being killed instead of them, and the sprinkling of their blood in the *Most Holy* and *Holy* denoted the heart-felt desire that Jehovah might remove and cover all the sins which priests and people had committed *also in praying*, take them *wholly* away from out of the midst of himself and his worshippers, and receive them again into his *most intimate* and full communion, especially *also when praying*. Thereupon a ceremony followed which was to *prove* to the people that their sins had been *really* removed. Namely the High-priest put his hands on the head of a he-goat which by lot had been chosen by Jehovah himself, and confessed on it the sins of the Israelites, usually saying¹⁾:

¹⁾ Gerlach ad Levi. 16, 21.

Oh Jehovah, it has transgressed, done iniquities and sinned before thee,
thy people, the house of Israel!

O Jehovah, cover the transgressions, iniquities and sins committed by
thy people, the house of Israel!

As it is written in the law of Moses, thy servant:

“For on this day happens your atonement.”

With this confession he put the people's sin on the he-goat's head, and sent the sin-loaden animal off into the far, lonely desert. After all this the High-priest made a *burnt-offering* for himself, the priesthood and the people in order to show that they all gave themselves up *wholly* to the service of Jehovah¹⁾.

4. *Restitution* (trespass) *offering* (pratikára-yajña). Whereas the sin-offering was to remove and cover the sins and their punishment, the restitution offering was especially to express *the duty of restituting* the honor of Jehovah and men or the things of Jehovah and men, which by sin had been spoiled or robbed. If men were the sufferers, also gifts of restitution must be presented. The restitution offerings which were but *occasional*, were, therefore, to make good for the damages to others which are connected with trespasses. The sacrificial victim was a ram, the ceremonies resembled those of the occasional sin-offering²⁾.

5. *Payment-offerings* (dána-yajña), called also thanks-offerings (stoma-yajña), vow-offerings (vrata-yajña) and free-will-offerings (svápekshá-yajña)³⁾. They were *occasional*, and the purport of these gifts was *to pay thanks* to Jehovah for grace He *had* already bestowed or *was expected* to bestow. The victims were bullocks,

1) Levi. 16. 2) Levi. 5, 1 seq. 3) Levi. 7, 11 seq

cows, rams and sheep without blemish¹⁾. After the offerings had been made, the rest of the animal *was eaten* in the Court by the sacrificer, his children, his male and female servants, and the priests, which act went to show that the sacrificer and his house might be perfectly assured of Jehovah's grace, and rejoice in it, as He *himself* had become their host²⁾. On account of such intimate communion with Jehovah represented by this sacrificial meal, it was necessary that a *burnt-offering preceded* the payment-offering to express that, before such communion could take place, the sins of the sacrificer must be removed from between him and Jehovah and be covered, and that the sacrificer had to give His body, soul and spirit, his all unto the service of the Most High and Most Gracious³⁾.

6. *Meat-offerings* (havis, ishṭi; pp. 6. 23). These were offerings of the best things of the vegetable kingdom (sasya-kshetra). As *periodical* meat-offerings the Israelites had to make an offering of *first-fruits* (āgrayanesṭi, p. 33) at the commencement (sasya-lavana-ārambha)⁴⁾, and 50 days later another offering at *the end of the harvest* (praçayanāntesṭi, perhaps āntyāyanesṭi)⁵⁾. The meat-offerings *consisted* of fried grains (lāja), of wheat (godhūma), of flour (piṣṭa) with oil and incense, of cakes (puroḍāṣa) mixed with oil, of cakes anointed with oil or fried in oil, and of pap of fried grains (çaru) with oil and incense, and were partly or wholly burnt on the altar of burnt-offering in the Court. They generally formed *accessories to other sacrifices*, especially burnt-offerings⁶⁾.

1) Levī. 3, 1 seq.; 22, 19 seq. 2) Levī. 19, 6 seq.; Deut. 12, 17 seq.; I. Sam. 11, 15. 3) Exod. 24, 5; Levī. 3, 5. 4) Levī. 23, 9 — 14. 5) Levī. 23, 15 — 22. 6) Levī. 7, 8 seq.

The *purport* of these offerings of fruit (cf. the show-breads) was to express that Jehovah wished for fruits of devotion (bhakti, p. 54) i. e. good works, and that his people must bear such in the name of Jehovah. All meat-offerings must be *salted*, by which requirement, as salt is an emblem of durableness (satva) and truth (satya), was indicated that the bearing of good works ought not to be momentary, but must go on continually in true, sincere love. The rest of a meat-offering was eaten by the priests (p. 56)¹⁾.

7. A portion of a meat-offering was the *Drink-offering* (páneshṭi), a libation of red wine poured on the altar of burnt-offering or at its bottom round about²⁾. *Wine* belonged also to the best products of the land of the Israelites, and its offering signified the same as that of the other gifts of a meat-offering, viz. the duty of doing god-pleasing works in the name of Jehovah.

When sacrifices were performed by the Israelites, hymns of contrition, or of prayer, or of praise were *sung* with *music*³⁾.

Having thus told you the sacrifices as they existed with the true Israelites, the people of Jehovah, I feel convinced that you admire them. They with their purport were certainly fit to fill the hearts of all faithful (śraddhāvanta) Israelites with heavenly thoughts, true humility, strong faith in God's forgiving love, and always new desire for holiness in word and deed.

Let me now, dear Yajamānas, *briefly repeat the truths*

¹⁾ Levi. 2, 1 seq. ²⁾ Gen. 35, 14; Exod. 29, 40. ³⁾ Num. 10, 10; (I. Sam. 10, 5); I. Chron. 16; 23, 30; 25, 1 seq.; 26, 7; II. Chron. 5, 12 seq.; 29, 27 seq.; 35, 15; Ezr. 3, 10; Neh. 12, 27 seq.

which were to be represented to the hearts of the Israelites by the said sacrifices:

a) The Israelites had to learn and to remember that it was their duty (ṛṇa) to give themselves up wholly with body, soul and spirit to the service of Jehovah, their Creator and Preserver, and to bear god-pleasing fruits of righteousness in thought, word and deed (manovákkáya).

b) They had to learn and to remember that they did not only not pay this their debt (ṛṇa), but also grieved Jehovah by committing manifold sins, *even in praying*.

c) They had to learn and to remember that they were, therefore, under the curse of the law of the *Most Holy One*, that, as debtors unwilling to pay and as sinners, they could not be in His communion, and deserved, as punishment, separation from Him, death in this world and in that to come.

d) They had to learn and to remember that, though they *would*, they themselves by their own efforts *could* not obtain a better position, having no power for paying the debts accumulated in by-gone days, having no means of cleansing themselves of the guilt they had already committed, and also, in spite of all good resolutions, remaining but wicked persons; that, for this reason, their hope of salvation could rest only on a substitute (pratibhú, pratidhi), a mediator, without blemish, sinless, *perfect, accepted by God*, who, instead of them, would offer his own whole life to God, and thus pay their debts, and who, at the same time, would take upon himself their sins and curse, and die instead of them, and thus bear their punishment. *It was needful for them to know the truth and act upon it that the Most Holy Judge, to preserve the honor of His name,*

could not display His mercy and pardon them, without first displaying, in the sight of heaven and earth, His justice¹⁾ which required full satisfaction (tarpaṇa), by establishing the law of substitution (pratinidhitva dharma).

e) They had to learn that by their open belief in such a substitution (pratinidhitva) having ransomed themselves²⁾ from all curse and become debtless (anṛṇa), they entered again into God's communion, into the enjoyment of His grace and life, and in the other world obtained *heaven*, the dwelling of God himself, that city which has foundations, whose builder and maker is God³⁾.

f) They had to learn that, when having received such infinite grace and the hope of getting still more, they must be thankful, and show this thankfulness by a holy, god-pleasing life⁴⁾.—

The chief question now is, my friends, to know the *fit Priest* and the *fit Substitute*. For all faithful priests themselves as well as all faithful people, felt that they had not yet got the blameless, *perfect* priest, and that an animal could only be their substitute (or equivalent,

1) Rom. 3, 25. 26. 2) ātma-nishkrīti = the ransoming of one's self, lit. "the buying free of (one's) soul". Canarese: nishkrayisu, to buy free, ransom; nishkrayaṇa, that which or he who buys free or ransoms, i. e. the ransoming money and ransom. 3) Exod. 25, 9; Ps. 102, 19; I. Kings. 8, 49; Isai. 57, 15; Ps. 49, 15; 16, 10; Prov. 16, 24; Eccl. 12, 7; Hebr. 11, 9 — 16. 4) If Israelites performed offerings as a mere business without pondering their spiritual meaning, if the sacrifices formed a mere cloak that should hide the sacrificer's want of true devotion, the sacrificers were not profited by them, Ps. 40, 6 — 10; 50, 7 — 15; 51, 16 — 19; Isai. 1, 11 seq.; Jerem. 6, 20; I. Sam. 15, 22; Hebr. 10, 1 — 7.

pratibhú) in a *typic sense* (rúpaka). The Israelites longed, therefore, for the Great Priest who once would perform the True Sacrifice¹⁾. Thus even the sacrifices of the Israelites, expressly ordained by Jehovah himself, were mere types (pratimá) by which their hearts might be prepared to understand and make their own the Great, Universal Sacrifice which was to come at the fulness of the time of Jehovah²⁾. At the same time the minute (súkshma) sacrificial laws (yajñavidhi) and the constant necessity of repeating the sacrifices, were calculated to produce a strong desire for that Redeemer who by *One* sacrifice would *for ever* give peace to man's conscience.

But about this I shall try to enlighten you another time.

6. SECTION.

Purport of sacrifice with the Aryas in India.

I have told you, honoured Yajamánas, that to sacrifice was a law engraved by the *Creator himself* with indelible letters in each man's heart (p. 12). Sacrifice being thus a *divine* institution, sacrificial *performances* (yajñakarma) must be found with *all* men. That such is the case, I have shown to you. But this is not enough. If sacrifice is really a divine institution, we must meet also with at least some few sacrificial *notions* among *all* nations, which are at their bottom *divine*. But not being willing to refer to any disputable notions of such a character, I

¹⁾ The longing of the Israelites for the true priest and substitute appears, for instance, Isaiah. 53. ²⁾ Hebr. 10, 1 seq.; Gal. 3, 24; 4, 3. 4. 5.

would rather say, we must meet with them among such nations as are not sunk so low as to be professed *devil-worshippers*¹⁾, although *their* deities too be considered, in a certain sense, as a class of devils by men of a superior knowledge²⁾.

You have already learned to know the sacrificial notions of the faithful *Israelites*, which could not be but divine, as Jehovah himself was their special teacher, and they wanted to be taught by Him. But what with the sacrificial notions of the nations which had left Jehovah, the language of god-planted conscience of which was, therefore, indistinct, and which were constantly beguiled by the power of sin and the devil (pp. 10. 13 seq. 52)? Had they still any sacrificial notions like those of the faithful *Israelites*? I shall now endeavour to prove to you that under the mass of wrong sacrificial notions of those nations divine ones can be traced, and shall do so *especially* by referring to such notions among your ancestors, the ancient

¹⁾ To those who take a special interest in the question whether the sacrificial notions of so-called devil-worshippers still bear some traces of divine character, we would recommend to make themselves acquainted with an article on the sacrifices of Fetish-worshippers in Africa, which is found in the "Evangelischer Heidenbote" for 1871. It cannot be denied that some faint rays of truth pervade the sacrificial customs even of those most miserable African tribes. About the Tamil demon-worshippers' sacrifices see, for instance, "Genealogie der Malabarischen Götter von Barth. Ziegenbalg" pp. 40. 152. 162. 167. 168. 172. 174. 176, 180.—The Kodagas (pp. 17. 19) when performing bloody sacrifices, do so to fulfil vows they use to make in times of sickness or distress. ²⁾ Ps. 106, 37; Levi. 17, 7; Deut. 32, 17; I. Cor. 10, 20; Gal. 4, 8.

Indian Aryas. *Such right sacrificial notions are found with the non-Israelites, as it were, as pearls hidden in rubbish, which after having been found, frequently still want cleaning that their original beauty may appear.*

The people of all nations, the history of whom we know, felt, to some extent, that they were *sinner*s, and offered to their gods "*for their transgressions and for the sin of their souls*"¹⁾, "*for their unclean acts*"²⁾; they were convinced that they committed "*such heavy crimes as could be blotted out only by shedding human blood*"³⁾; by their offerings they desired therefore, "*to appease the wrath of their gods*"⁴⁾. By *substituting* an animal or human victim in their own stead, putting their sin and curse upon its head and slaughtering it, they believed they themselves would be freed from sin and evil. Hear what the ancient *Egyptians* used to do: "After having offered a drink-offering and called upon the deity, they killed the animal, cut off its head, and skinned the body. Then they put many curses upon the head, and (to remove them from themselves) either give it to foreigners or throw it into the river. One of the curses is the following:

If any *evil* is threatening

To the sacrificers or to whole Egypt,

May it be put upon this head!"⁵⁾

The large Aryan nation, the *Kelts*⁶⁾, "*considered that the favor (priti) of the gods could not be conciliated, unless the life of one man be offered up for that of another.*"

¹⁾ Mic. 6, 7; I. Sam. 6, 1 seq. ²⁾ p. 49. ³⁾ Grimm D. M. p. 38. ⁴⁾ Grimm p. 37; Tzschirner's Fall des Heidenthum's p. 33. ⁵⁾ p. 13; Herod. ii., 39 (Gerlach ad Levi. 16, 24). ⁶⁾ p. 51; Caesar de bello Gallico.

The large *German* nation to which also the *English* belonged, by sacrificing wanted, among other things, “to induce their gods to ward off misfortune, to expiate their own sins, and to obtain the *favor* of the gods”¹⁾. Other sacrificial notions of the mentioned nations and of others were “to *thank* the gods for their benefactions, and to honor them”²⁾.

Let these few remarks concerning the sacrificial notions of *foreigners* be sufficient to you. They confessed by their sacrifices that they were bound to honor their gods, but that they were sinners, deserved the wrath of their gods, stood in need of a substitute to release them from it and its consequences, and to put them again in favor with their gods. You will concede that such notions proceeded from conscience, planted by God in man.

We now come to the sacrificial notions of *the ancient Aryas in India*. May the beginning be made with a vedic verse which expresses pretty nicely the idea that man has *obligations* (ṛṇa) towards his Creator (dhātṛ):

The Creator rules over children and wealth;
The Creator generated this universe;
The Creator constantly looks to the people.
To the Creator offer sacrifice rich in butter!³⁾

To this Creator by which they meant any one of their favorite deities (iṣṭa-devatá), they thought they must *de-*

¹⁾ Grimm. p. 37 seq.; 108; Tzschirner, p. 41. ²⁾ Tzschirner, p. 457; Grimm, p. 37.

³⁾ Dhátá prajānām uta rāya īše
Dhátedam viśvam bhuvanam jajāna |
Dhátá kṛṣṭīr animishábhi ěśhṭe
Dháttra id dhavyam ghṛtavaj juhota ||

Cited ad Aśvala. Gr. S. i., 14, 3.

dicate themselves, which duty they publicly took upon themselves at the sacrificial performance of *consecration* (dikshá, p. 44 seq.) for a soma-sacrifice. The consecrated (ordained) one was considered as *the exclusive property of the gods*: “He who is ordained is, indeed, fit to be seized (and killed as a sacrificial victim) by all the deities”¹⁾.

1. Substitution (pratinidhána, pratinidhitva; cf. p. 33, No. a.)

It was the *ordained* man’s duty (ṛṇa, debt) to offer *himself*, also his body; but by substituting for himself (sva-pratinidhitva) an animal, he wanted to *ransom* himself (átma=himself; átma-niskríti, p. 67) and to become free from such a debt (anṛṇa). It is said in the Veda: “He who is ordained falls into the very mouth of (the deities) Agni and Soma. On the (last) preparation-day (upavasatha; pp. 34.45) he seizes (and sacrifices), therefore, the animal (a he-goat) for Agni and Soma. Indeed, ransoming (nishkrayaṇa) the self of him (the sacrificer) it (the animal) is. Thereby having ransomed himself, having become free from debts, he then offers (the soma-sacrifice). (But) in this case (the animal being in such a remarkable manner the substitute of the sacrificer) he ought not to eat of it (of its flesh)”²⁾.—“He, indeed, becomes an offering (havis) who is

1) Ait. Br. ii., 9: Sarvábhir vá esha devatábhīr álabhyo bhavati yo díkshito bhavati. “álabhya” which we literally translated by “fit to be seized”, always means in sacrificial language “fit to be killed”; “paśválambhana” is “the killing of the sacrificial animal”.

2) Kaushítaki Br. x., 3: Agní-shomayor vá esha ásyam ápadyate yo díkshate | tad yad upavasathegní-shomíyam pašum álabhata | átmanishkrayaṇo haiváśyaisha | tena átmánam nishkríyáṇṇo bhútvátha yajate | tasmád u tasya náśnýát. Cf. Ait. Br. ii., 9.

ordained. (The priest, called Pratiprasthātṛ, an Adhvaryu) puts him, therefore, between the jaws (of the gods); for that reason he ransoms himself by an animal”¹⁾.—“When he (the yajamāna) seizes (and offers) the animal for Agni and Soma, the sacrificer ransoms, indeed, himself from all the deities . . . yes, the sacrificer ransoms himself by means of it (the animal)”²⁾.—“When he offers with an animal-sacrifice (paśubandha), himself, indeed, he ransoms, by an eminent one (vīra) an eminent one. For eminent is the animal, eminent the sacrificer. Flesh is certainly the excellent food!”³⁾—

Thus the *sacrificial victims represented man*: “The animal is man by allegory (pratimā)”⁴⁾. “The sacrificer is the animal”⁵⁾. “The animal is ultimately the sacrificer himself!”⁶⁾ “The animal is, as it were, ransoming the man”⁷⁾. “The sacrificer is the horse” (at the horse-sacrifice)⁸⁾.

Also the *whole sacrifice was identified with the sacri-*

¹⁾ S. P. Br. iii., 3, 4, 21: Sa havir vá esha bhavati yo díkshate | (pratiprasthátṛ) tad enam antarjambhāádadhāte | tatpaśu-nátmānam nishkrípíte. ²⁾ Ait. Br. ii., 3: Sa yad agní-shomíyam paśum álabhate sarvábhya eva tad devatábhyo yajamāna átmānam nishkrípíte | . . . yajamāno hy etenátmānam nishkrípíte;

cf. vii., 15. ³⁾ S. P. Br. xi., 7, 1, 3: Sa yat paśubandhena yajate | átmānam evaitan nishkrípíte víreṇa víram | víro hi paśur víro yajamāna etad u ha vai param annádyam yan māmsam.

⁴⁾ Sánkhā. Br. x., 3; xi., 8: (Paśuḥ) purusho hi sa pratimayá.

⁵⁾ Tait. Br. ii., 2, 8, 2: Yajamānaḥ paśuḥ. ⁶⁾ Ait. Br. ii., 11:

Yajamāno vá esha nidánena yat paśuḥ. ⁷⁾ Tait. Sam. vi., 1, 11, 6.

(Paśuḥ) purushanishkrayaṇa iva hi; cf. ii., 1, 2, 7. ⁸⁾ S. P. Br. xi., 7, 1, 3; Tait. Br. iii., 9, 17, 4. 5: Yajamāno vá aśvah.

ficer: “The sacrificer is, indeed, the sacrifice”¹⁾. “(The lord of creatures) created sacrifice as an allegory of Self. . . Thence when one performs a sacrifice, he ransoms himself by the very sacrifice, from the gods”²⁾.

The ancient Aryas believed that *an exact equivalent for man was man* himself, wherefore they said: “Man is, indeed, the first among the victims”³⁾! And to prove this, they related: “At the beginning (of the sacrificial time) the godly (priests) took indeed man as the sacrificial animal”⁴⁾. Thus they dared even to perform human sacrifices, as I have told you already at another place⁵⁾. As the then next equivalents for man they considered animals, putting them, according to their value of becoming substitutes, in the following order: horses, cows, sheep, goats⁶⁾.

In this way, they acknowledged, *life must be offered for life*. And this thought they put *also* forward *when they offered meat-offerings* (havis). They declared them to be nothing but substitutes for man, horses, cows, sheep and goats⁷⁾. They said, therefore, for instance, of the *flour-cake* (puroḍāśa): “The flour-cake is seized (and killed) indeed as an animal”⁸⁾. “The flour-cake is seized (and killed) indeed as an animal....; he who offers with the flour-cake, offers with the sacrificial essence of all the

¹⁾ Ait. Br. i., 28: Yajamāno vai yajñāḥ. ²⁾ S. P. Br. xi., 1, 8, 3 seq.: (Prajāpatir) ātmanaḥ pratimāṃ asṛjata yad yajñam ... | atha yad yajñam tanute | yajñenaivaitad devebhya ātmānam nishkrīṇīte. ³⁾ p. 26. ⁴⁾ S. P. Br. i., 2, 3, 6: Puruṣam ha vai devāḥ | agre paśum ālebhire. Cf. R. V. x., 90, 15. ⁵⁾ pp. 36 seq.; 41. ⁶⁾ S. P. Br. i., 2, 3, 6; Ait. Br. ii., 8. ⁷⁾ S. P. Br. i., 2, 3, 6; Ait. Br. ii., 8. ⁸⁾ S. P. Br. i., 2, 3, 5: Paśuḥ ha vā esha ālabhyate yat puroḍāśaḥ. Cf. iii., 8, 3, 1.

animals”¹⁾. “The flour-cake is a symbol (pratimá) of the animal”²⁾.—Of the *melted butter* it is said: “The butter is the same as the life (or vital air)”³⁾.—Also the squeezing and offering of the *Soma* was a symbolical animal-sacrifice: “They (the priests) kill the Soma, when they squeeze it” (for extracting its juice)⁴⁾. Offerings made with it are “the vital airs” (prāṇa)⁵⁾. Its drops are like the drops which fall from the omentum (vapá) of a slaughtered animal⁶⁾. It is a ransoming substitute⁷⁾.—I have told you that sometimes the ancient Aryas used to compare also the *mantras* or sacrificial praises they uttered with offerings of animals (p. 21 seq.); of a small sacrificial formula [called anuvashaṭkāra, used when, at the conclusion of making offerings (isṭi) to various deities, still one to Agni svisṭakṛt was made] they said the following: “The formula: ‘The oblation, O Agni, eat!’ consists of six syllables, this soul (or self of man) is (also) six-fold. Thus by a very soul (i. e. this formula) ransoming, therefore, his own soul, having become free from debts, he (the sacrificer) offers”⁸⁾.—Not being satisfied with this, the Aryas looked also upon the very *metres* of their sacrificial songs as ani-

¹⁾ Ait. Br. ii., 9: Sa vá esha paśur eválabhyate yat puroḍāśah. . . sarveshám vá esha paśúnám medhena yajate yaś puroḍāśena yajate. ²⁾ Tait. Br. iii., 2, 8, 8: Paśor vai pratimá puroḍāśah. ³⁾ Tait. Br. iii., 8, 15, 2. 3: Prāṇo vá ájyam. ⁴⁾ Ait. Br. iii., 32; cf. Tait. Br. Bh. ii., 7, 4, p. 759: Ghnanti vá etat somam yad abhishuṇvanti. ⁵⁾ Ait. Br. ii., 28. ⁶⁾ Ait. Br. ii., 12. ⁷⁾ S. P. Br. iii., 6, 2, 8. ⁸⁾ Kaushítaki Br. xiii., 3: “Havir agne víhi” íti shad-angoyam átmá shad-vidhas tad álmanaivátmánam nishkríyāṅṇo bhútvátha yajate.

mals being offered: "Gáyatrí consists even of 24 letters . . . man is also 24 fold . . . (of the sacrifice as a whole) the gáyatrí is the vital air, the trisṭup (another metre) the soul"¹⁾.—"Gáyatrí is (or may be also) the (whole) sacrifice"²⁾.—"The animals are the bṛhatí (another metre)"³⁾. "The animals are the jagatí (also a metre)"⁴⁾.—"Virát (another metre) is the sacrifice"⁵⁾.—Of the sacrifice, as a sacrificial victim⁶⁾, the ushṇiḥ (metre) may represent the nose⁷⁾, or the eye⁸⁾, or the neck⁹⁾; the atīchandas (metre) the belly¹⁰⁾; the anuṣṭubh (metre) the thighs¹¹⁾; etc.

After so much I repeat, dear Yajamánas, that your ancestors felt it their duty (ṛṇa) to give themselves up to their gods, and that they made substitutes for themselves

¹⁾ S. P. Br. vi., 2, 1, 22 seq.: čaturvimśaty akshará vai gáyatrí . . . čaturvimśo vai puruṣaḥ . . . práṇo gáyatry átmá trisṭup.

²⁾ S. P. Br. iv., 2, 4, 20. 21: Yajño vai gáyatrí. ³⁾ Pañčavimśa Br. vii., 4, 4: Paśavo vai bṛhatí. Ait. Br. v., 6. ⁴⁾ S. P. Br. iii., 4, 2, 13: Paśavo jagatí.

⁵⁾ Ait. Br. iii., 23; S. P. Br. i., 1, 1, 22: virád vai yajñaḥ. S. P. Br. xii., 2, 2, 14 seq. ⁶⁾ Cf. Ait. Br. i., 18 seq.;

17; v., 4; v., 25; vi., 32; S. P. Br. xiii., 7, 1, 1; Tait. Araṇy. v., 1, 7; R. V. x., 90, 16; x., 130. ⁷⁾ Pañčav. Br. viii., 5, 2, 41.

⁸⁾ S. P. Br. x., 3, 1, 1. 3; cf. Ait. Br. ii., 32. ⁹⁾ S. P. Br. x., 3, 2, 2; viii., 6, 2, 11. ¹⁰⁾ S. P. Br. viii., 6, 2, 13. ¹¹⁾ S. P.

Br. viii., 6, 29. — Let it be said, however, that the offering with the personified sacrifice and the substitutes for animal sacrifices had not generally the meaning of releasing man from his debts, there were frequently thoughts of magic (máya) connected with it; but these parasitic notions which are signs of decay of the genuine sacrificial notions, do not concern us here. About their being also with other nations see, for instance, Gerlach's Introduction ad Lev. 1.

by their offerings in order to become themselves free from debts (anṛṇa). And thus fulfilling, as they thought, their duty, they said:

Debtless in this (world), debtless in the other,
Debtless in the third world may we be!
What gods' ways there are, or what fathers' ways
May we, debtless, stick to all the paths! ¹⁾

2. Liberation from Sin and Death (pápaṃṛtyuvi-moçana).

Besides the idea of substitution of another to fulfil one's own duty we find with your ancestors the knowledge that *they were sinners* of some sort, and the desire, by means of sacrifices, to get rid of their sins and punishment, and to propitiate (priyaṅkaraṇa) the gods. When sacrificing they prayed, for instance: ²⁾

When, O Varuṇa, against divine ones
We, as men, commit a crime (abhidroha) whatever,
When we thoughtless violate thy statutes,
Do not punish us for such a sin (enas), O god! ³⁾

¹⁾ Tait. Br. iii., 7, 9, 8; Atharva V. vi., 117, 3:

Anṛṇá asminn anṛṇáh parasmin
Tṛtíye loke anṛṇáh syáma |
Ye devayáná uta pitṛyánáh
Sarvān patho anṛṇá ákshíyema ||

²⁾ We, as before, indicate some of the Samskr̥t verbs used by putting their respective verbal nouns in brackets.

³⁾ Rg Veda vii., 89, 5: Yat kim čedam varuṇa daivye jane

bhidroham manushyáś čarámasi |
Açittí yat tava dharmá yuyopima
Má nas tasmád enaso rírishaḥ ||

Against a much beloved or a friend, O Varuṇa,
Against a constant comrade or a brother,
Against an own man or a stranger
Whatever sin (ágas) we did, remove (śrathana) it, Varuṇa!

When we, gamblers like who cheat in playing,
With intent, indeed, or without knowledge (did sins),
Free (us), god, from all of them, as if from loosened (bonds),
That to thee we may be dear (priya), O Varuṇa! ¹⁾

Release (avasarjana) us from the ill deeds (dugdha) of our fathers!
From those we ourselves did with (our) bodies! ²⁾

When knowingly, when unknowingly
We have committed sins,
Release (močana) ye us from them, [likes to "kiss")!
O all-gods full of loving-kindness (joshā i. e. the mind which
Be it waking, be it sleeping
I the sinful have committed sin³⁾).

¹⁾ Rg Veda v., 85, 7. 8: Aryamyam varuṇa mitryam vá
Sakháyam vá sadam id bhrátaram vá |
Veśam vá nityam varuṇárapam vá
Yat sīm ágaś čakṛmá śiśrathas tat ||
Kitaváso yad riripur na dívi
Yad vá ghá satyam uta yan na vidma |
Sarvá tá vi shya śithireva devá
dhá te syáma varuṇa priyásaḥ ||

²⁾ R. V. vii., 86, 5: Ava dugdháni pitryá sṛjá no
Va yá vayam čakṛmá tanúbhiḥ |

³⁾ Atharva V. vi., 115. 1. 2: Yad vidvámso yad avidvámso
Enámsi čakṛmá vayam |
Yúyam nas tasmán muñčata
Viśve devá sajoshasaḥ ||
Yadi jágrad yadi svapann
Ena enasyokaram |

Be it by day, be it by night

Sins we have committed;

Be it waking, be it asleep

Sins we have committed¹⁾.

Absolve (uddharāṇa) me from sin (or guilt, pápman),

When knowingly or unknowingly I have committed (such)²⁾.

When by word, when by the mind,

When by the arms, thighs and knees,

When by the male organs we committed (any) wrong (anṛta)

Agni (may deliver, pramočana) me from that sin (enas).

Whatever evil deed (durita), O waters, by night we did

Or by day, be it a new or an old one,

O gold-coloured, cleanse us from it³⁾.

The Aryas declared:

“Man is mixed up, as it were, with sin (pápman); he (the priest at a Shodaṣi Soma-sacrifice, p. 35) removes (apaha-

¹⁾ Vájas. Samh. xx., 14. 15: Yadi divá yadi naktam

Enámsi čakṛmá vayam |

Yadi jágrad yadi svapna

Enámsi čakṛmá vayam |

²⁾ Sāṅkhá. Sr. S. ii., 6, 6: Uddhara pápmano má

Yad avidván yač ča vidvámś čakára |

³⁾ Tait. Br. iii., 7, 12, 2. 6 (ii., 4, 4, 9; ii., 6, 6, 1 seq.; Tait. Arany. ii., 3, 1 seq.; S. P. Br. xii., 9, 2 seq.):

Yad váčá yan manasá |

Báhubhyám úrubhyám ashṭhívadbyám ||

Siśnair yad anṛtam čakṛmá vayam |

Agnir má tasmád enasaḥ (pramuñcatu) |

Yad ápo naktam duritam čaráma |

Yad vá divá nūtanam yat puráṇam |

Hiranyavarṇás tata utpuníta naḥ ||

nana) the sin which is mixed up with him, the impurity. He who knows thus, removes (by means of the sacrifice his sin"¹⁾. "He who sacrifices with the horse-sacrifice, crosses (tarāṇa, i. e. is released from) all sin, crosses (even) the murder of a Bráhmaṇa"²⁾. "Certainly every sinful act (pápakṛtya), every murder of a Bráhmaṇa removes (from himself) he who offers with the horse-sacrifice"³⁾. "Of him who knows thus, and offers with this (new moon-) sacrifice, not the least sin will remain"⁴⁾. At the human sacrifice "the sacrificer removes (his) sin"⁵⁾. At the Sautrámani (p. 33) "the sacrificer (together with the priests, p. 45) is liberated (nirmoçana) from all sin"⁶⁾. To be short "those who sacrifice remove (their) sin"⁷⁾.

The Aryas, in killing the sacrificial victim, *would*, as it were, *not kill the sinless (anāga) animal, but their own sin*. This thought we find clearly expressed in their so-called hospitality-sacrifice (átithya-yajña). For this it was their custom to kill, in the way of offering, a cow for the guest, and regale him with its meat; in later times the guest was at liberty to have substituted for the cow another animal.

¹⁾ Ait. Br. iv., 4: Vyatishakta iva vai puruṣaḥ pápmaná | vyatishaktam evásmai tat pápmánam śamalam apahanty | apa pápmánam hate ya evaṃ veda. ²⁾ Tait. Sam. Bh. p. 4; S. P. Br. xiii., 3, 1, 1: Sarvaṃ pápmánam tarati | tarati brahmahatyám | yośvamedhena yajate. ³⁾ S. P. Br. xiii., 5, 4, 1: Sarvám ha vai pápakṛtyám | sarvám brahmahatyám apahanti | yośvamedhena yajate. ⁴⁾ S. P. Br. xi., 1, 5, 8: Yo haivam vidván etayeshṭyá yajate | na hásyálpaś ča na pápmá pariśishyate. ⁵⁾ S. P. Br. xiii., 6, 2, 3. 6. 15. 17: Yajamánaḥ pápmánam apahate. ⁶⁾ S. P. Br. xii., 8, 1, 16 seq.: Yajamánaḥ sarvasmát pápmano nirmuçyate. ⁷⁾ Ait. Br. v., 25: Yajamánáḥ pápmánam ghnate.

The act was as follows: “(The lord of the house) having taken the knife, says three times: ‘The cow!’ Then he (the guest) answers: ‘. . . I say to an intelligent person (like you): Do not slaughter the *sinless* cow, the inviolable! *My own sin and that of this* (lord of the house) *I kill*’.— Thus he speaks, if he wants to kill (the cow); but if he wants to set (her) free (substituting another animal), he may say: ‘My own sin and that of this man is killed (or removed, *hanana*, by the mere intention of sacrificing the cow)! Yes (om), set her free! She may eat grass!’ etc¹).

Some of *the utterings* the Aryas used *at an animal sacrifice* I may still mention. In bringing the animal they said, among other things: “I bring thee that art pleasing to this (god)”²); in tying it to the sacrificial post: “To whom the obeisance (is due), to him I tie (to the post) thee that art pleasing”³); and in making offerings of it: “Obeisance to thee (O Rudra)! Do not hurt me (henceforth)”⁴! (At our time, when sacrificing to Durgá or čámuṇḍá, they use to whisper into the animal’s ear: “We contemplate the tied animal, we meditate it the head of which is cut off; may that animal stimulate us!”)⁵).

¹) Párasakara Gr. S. i., 3; Aśvaláy. Gr. S. i. 24: (Gr̥hapatiḥ) śásam ádāya gaur iti triḥ práha | pra nu vočam . . . aikitushe janāya má gám anágám aditim vadhishṭa mama čámushya ča pápmānam hanomíti | yady álabheta | atha yady utsisṛkshen | mama čámushya ča pápmá batah | om ity | utsṛjata tṛṇány atto iti brúyát.

²) Aśval. Gr. S. i. 11, 2; cf. com. ad Vájas. Sam. xxiv., 1: Amushmai tvá jushṭam upákaromi. ³) Aśval. Gr. S. iv., 8, 15: Yasmai

namas tasmai tvá jushṭam niyunajmi. ⁴) Namaste astu | má

má himsíh. ⁵) Roth s. v. paśugáyatri: paśupášāya vidmahe | śiračchedāya dhímahi | tan naḥ paśuḥ praçodayát.

Regarding *death* the ancient Aryas said for instance: "Mixed with death is, indeed, this world"¹⁾; and:

Which are the thousand and ten thousand ropes
(Of thee), O death, for killing mortals,
Them, by the power of the sacrifice,
Them all we sacrifice away ²⁾.

Now let me adduce some few sentences uttered by your ancestors which show that they wanted *to propitiate* (pri-yañkaraṇa, joshañkaraṇa) *their gods* by sacrifices: "He who sacrifices, propitiates the gods"³⁾. "For which deity they kill an animal, that deity one propitiates by this sacrificial essence (i. e. the omentum, vapá, p. 46); by this sacrificial essence this deity is propitiated (príta)"⁴⁾.

Become thou kind (sumanas), O Agni, by these praises!
These viands with the love-songs take, O hero!
Be pleased, angel, by the prayers!
The hymn, the god-ascending, may for thee be sounded!⁵⁾

¹⁾ Tait. Saṇ. i., 5, 9, 4: Mr̥tyusamyuta iva hy ayam lokaḥ. Cf. S. P. Br. xi., 2, 2, 5. ²⁾ Tait. Br. iii., 10, 8, 2:

Ye te sahasram ayutam páśáḥ
Mr̥tyo martyáya hantave
Tán yajñasya máyayá
Sarván avayajámahe.

³⁾ S. P. Br. i., 9, 1, 3: Deván pr̥iṇáti go yajate. ⁴⁾ S. P. Br. iii., 8, 2, 29: Yasyai vai devatáyai pašum álabhante tám evaitad devatám enena medhena pr̥iṇáti | saishá devataínena medhena prítá.

⁵⁾ R. V. iv., 3, 15: Ebhir bhava sumaná agne arkair

Imánt spr̥sa manmabhiḥ
śúra vāján | (cf. "minni," p. 51, and "manman").
Uta brahmáṇy angiro jushasva
Sam te śastir devavátá jareta ||

Good-fortuned be, O Agni, this good-giver
Who thee, by constant offerings and praises,
Propitiates! Of his arduous life-time
All days be good, this offering (also)!¹⁾

3. Heaven is obtained (svargaprāpti).

Let me now draw your attention, dear Yajamānas, to the fact that your ancestors wanted *to obtain heaven* by means of their sacrifices. Hear what they said: "Let him who desires heaven, offer the agnihotra" (p. 32). "Let him who desires heaven, offer with the new- and full-moon sacrifices" (p. 32). "Let him who desires heaven, offer with the jyotishṭoma" (p. 34)²⁾. "What is offered into the fire is an offering relating to heaven"³⁾. "By the sacrifice, indeed, which relates to that heaven-world, they go to the heaven-world"⁴⁾. "(The sacrificer) prospers in both worlds, (in this and the other one); he gets a firm footing in both worlds"⁵⁾. "(The priest) makes the very sacrificer go to the heaven-world"⁶⁾. "The faith (śraddhā) of him who sa-

¹⁾ R. V. iv., 4, 7: Sed agne astu subhagaḥ sudānur

Yas tvá nityena havishá ya ukthaiḥ |

Pripríshati sva áyushe duroṇe

Viśved asmai sudiná sásad ishṭiḥ ||

²⁾ Vedic passages cited by Mādhavācārya in his commentary on the Taittiríya Samhitá pp. 4. 5: Agnihotram juhuyát svargakámaḥ (cf. Kátyá. Sr. S. Com. i., 2, 11) | Darśapaurṇamásábhyám svargakámo yajeta | Jyotishṭomena svargakámo yajeta. ³⁾ Ait. Br. i., 16: Saishá svargyáhutir yad agnyáhutiḥ; cf. Tait. Br. iii., 10, 9, 15; Ait. Br. v., 26. ⁴⁾ Ait. Br. v., 24: Yajñenaiva tat svargena lokena svargam lokam yanti. ⁵⁾ Ait. Br. i., 11: (Yajamāna) ubhayor lokayor ṛdhnoty ubhayor lokayoḥ pratishṭhati. ⁶⁾ Ait. Br. iv., 4; Tait. Br. ii., 2, 8, 2; S. P. Br. iv., 2, 5, 9: (Hotá) yajamānam eva suvargam lokam gamayati. Cf. S. P. Br. xi., 5, 2, 10.

crifices with this meat-offering (havis, ishṭi), becomes true (satyá), indeed, (and) he attains to the heaven-world"¹). "The hope (śśá) of him who sacrifices with this meat offering, becomes true, indeed, (and) he attains to the heaven-world"²). "He gains the heaven-world by the praise belonging to the Shodaśi" (p. 35)³). Regarding an Agničayana it is said: "He gains the heaven-world who puts the layers (of bricks) for Agni (whose name is) Náçiketa"⁴). The second mantra for the Agničayana of p. 36 is:

We, with a constrained mind,

At the sun-god's offering,

(Strive) with power for the heavenly (world)⁵).

To this the Satapatha Bráhmaṇa adds: "As he (the sacrificer) goes to the heaven-world by this performance, he says: 'with power'. For with power he goes to the heaven-world"⁶).

It is, therefore, certainly true what the Mahábhárata says: "*Let him who desires heaven, sacrifice!* Thus saying, the Veda is continually heard"⁷).

¹) Tait. Br. iii., 12, 4, 3: Satyá ha vá asya śraddhá bhavati | anu svargam lokam vindati | ya etena havishá yajate. ²) Tait. Br. iii., 12, 2, 2: Satyá ha vá asyáśá bhavati | anu svargam lokam vindati | ya etena havishá yajate. ³) Tait. Sam. Bháshya, i., 7, 7, p. 1000: Svargam lokam abhijayati shodaśinaḥ stotrena. ⁴) Tait. Br. iii., 11, 9, 2 seq.; iii., 10, 11, 5: Abhi svargam lokam jayati yognim náçiketam çinute. (This agničayana is a peculiar one).

⁵) Vájas. Sam. xi., 2: Yuktena manasá vayam
Devasya savituh save |
Svargyáya śaktyá.

⁶) S. P. Br. vi., 3, 1, 14: Yathaitena karmaṇá svargam lokam iyád evam etad áha śaktyeti | śaktyá hi svargam lokam eti.

⁷) Śánti parva, v., 9613: Svargakámo yajeteti
Satatam śrúyate śrutiḥ |

Your ancestors considered sacrifice to be *a ship* (nau) being on board of which they crossed all dangers and evils of the world-sea and entered the port of heaven. Hear some of their expressions of this kind:

Salute thou, then, (him) Varuṇa the great one!
Bow down to the wise, the *guardian of immortality!*
May he give us a blessing threefold-protecting.
Save us, O firmament and earth, in your bosom!
Sharpen this (sacrificial) wisdom of him who presenteth
A right sacrifice, O god, O Varuṇa!
Let us ascend the ship that safely ferrieth over,
By which we ferry over all the evils (durita)¹⁾.

“Sacrifice is, indeed, the ship that ferrieth over”²⁾.
“Each sacrifice is, indeed, a ship that is in connection with
(or ferries over to) heaven”³⁾.

Just to Indra offering (our) oblation,
Let us ascend (it) as a ship, for welfare.
Open for us (be) the earth! Great and deep (though you
are, O firmament and earth),

1) R. V. viii., 42, 2, 3; Ait. Br. i., 13; ad “dhí” Váj. Sam. 33, 29:

Eva vandasva varuṇam bṛhantam
Namasyá dhíram amṛtasya gopám |
Sa naḥ śarma trivarútham vi yamsat
Pátam no dyá váprthiví upasthe ||
Imám dhiyam śikshamánasya deva
Kratum daksham varuṇa sam śísádhi |
Yayáti viśvá duritá tarema
Sutarmáṇam adhi návam ruhema ||

2) Ait. Br. i., 13: Yajño vai sutarmá nau.

3) S. P. Br. iv., 2, 5, 10: Sarva eva yajño nau svargyá.

May uninjured we be in starting and crossing¹⁾.

(Agni), over the river (or sea), as it were, by a ship,
Ferry us thou, for welfare!

Away be cleansed our sin (agha)!²⁾

May this Agni ferry us over all dangers (durga),

Over the evils — by a ship, as it were, over the river³⁾.

“Even these (verses of praise, ṛ̥cs,) are ships of the heaven-world, well ferrying over; yes, to the heaven-world he ferries over by means of them”⁴⁾.—It was the custom of your ancestors when performing a Sattrā (p 31; 39; 45) to divide a month into 5 parts each consisting of 6 days (śhaḍ-aha), each part being called an “Abhiplava Śhaḍ-aha”; the last 6 days, requiring their own kind of praises (stoma), bore also the name “Pṛ̥sh̥thya śhaḍ-aha”. Now, of these Abhiplava days your forefathers said: (By the different praises, stomas, of those days) “they navigated to the heaven-world; as they navigated, (those days were called) the navigations (abhiplava)”⁵⁾.

¹⁾ R. V. x., 178, 2; Ait. Br. iv., 20:

Indrasyeva rātim ājohuvānāḥ
Svastaye nāvam ivā ruhema |
Urvī na pṛ̥thvī bahule gabhīre
Mā vām etau mā paretāu rishāma ||

²⁾ R. V. i., 97, 8: Sa naḥ sindhum iva nāva

Yāti parshā svastaye |
Apa naḥ śoṣūcad agham ||

³⁾ R. V. i., 99, 1: Sa naḥ parshadati durgāni viśvā

Nāveva sindhum duritāty agniḥ ||

⁴⁾ Ait. Br. vi., 6. 21: Tá vá etāḥ svargasya lokasya nāvāḥ sampārinyaḥ | svargam evaitābhir lokam abhisantaranti. ⁵⁾ S. P. Br. xii., 2, 2, 10: Svargam lokam ahhyaplavanta | yad abhyaplavanta tasmād abhiplavāḥ.

Further they looked upon those days and their offerings as *ways leading to heaven*. “Just like a road (sruti) of the heaven-world on which one can straightly walk, is the Abhiplava śhaḍ-aha; and just like a great path (patha) of the heaven-world on which one can walk about, is the Pṛśhṭhya śhaḍ-aha”¹⁾. Thus you see, dear Yajamānas, that the ancient Aryas declared sacrifice also to be the path to heaven.

“Stretching the thread (of the sacrifice) go after the light
of the firmament!

(And thou, O Prajāpati,) protect the glorious paths formed
by (sacrificial) wisdom!”²⁾

“The gods order the sacrifice, the times,
The offering, the cake, the spoons, the tools of sacrifice.
Walk on these paths, on the god-ways!

Those who sacrifice go to the heaven-world”³⁾.

“These so-called invocations (áhúti) are the same as the oblations (áhuti); for with these (oblations) the sacrificer calls the gods. . . . They (the oblations) are, indeed,

¹⁾ Ait. Br. iv., 17; cf. Tait. Br. iii., 12, 5, 2: Sá yathá srutir añjasāyany evam abhiplavaḥ śhaḍ-ahaḥ svargasya lokasya | atha yathá mahápathaḥ paryāṇa evam pṛśhṭhyaḥ śhaḍ-ahaḥ svargasya lokasya.

²⁾ R. V. x., 53, 6; Ait. Br. iv., 38; R. V. x., 57, 2; 130, 1 seq.:

Tantum tanvan rajaso bhānum anv ihi
Jyotishmataḥ patho raksha dhiyá kṛtán |

(Tantuḥ avičchinno yajñaḥ i. e. “the thread” means “the sacrifice which is not torn asunder”. Comment on Tait. Br. ii., 4, 2, 6).

³⁾ Ath. V. xviii., 4, 2: Devá yajñam ṛtavaḥ kalpayanti

Haviḥ purodáśam sručo yajñáyudhání |
Tebhir yáhi pathibhir devayánair
Ijánáḥ svargam yanti lokam ||

called also helps (úti); for by their means the gods come to the offering of the sacrificer. They are also helps, as they are the paths (patha) and roads (sruti). They indeed become the ways to heaven for the sacrificer"¹⁾.

Your ancestors were also sometimes under the impression that their sacrificial acts formed *the door to heaven*. They said, therefore, for instance: "He who kindles the two fires (the gárhapatya and áhavaníya at the so-called agnyá-dhána, p. 32) at new moon, (is) like (one who), the door (dvár) being open, can, by the door, enter a town; thence he can go into the heaven-world who kindles (the fires) at new moon"²⁾. "These seven meat-offerings (hope-offering, wish--, growth--, sacrifice--, water--, fire--gift--, finding--) are the doors of the heaven-world"³⁾.

Besides the Aryas thought that their sacrifices became *a bridge to heaven*. "At the (time of the) successive soma-oblations (of the Vájapeya, p. 35) he offers; thereby the sacrificer builds a bridge (setu) which he walks upon, for the attainment of the heaven-world"⁴⁾.

¹⁾ Ait. Br. i., 2: *Áhútayo vai námaitá yad áhutaya | etábhír vai deván yajamánó vhayati | . . . útayaḥ khalu vai tá náma yábhír devá yajamánasya havam áyanti | ye vai pantháno yá srutayas tá vá útayas | ta u evainat svargayāná yajamánasya bhavanti.* cf. *ṛtasya panthá* "the way of sacrifice" R. V. vii., 44, 5. ²⁾ S. P. Br. xi., 1, 1, 2; cf. i., 6, 1, 19: *Sa yomávasyáyám agní ádhatte | yathá vivṛtáyám dvári dvára puram prapadyeta | sa tata eva svargam lokam iyád tad yomávasyáyám ádhatte.* ³⁾ Tait. Br. iii., 12, 2, 9; iii., 12, 4, 7: *Tá vá etáḥ sapta (havishaḥ) svargasya lokasya dváraḥ.* ⁴⁾ Tait. Br. i., 3, 5, 1; i., 3, 7, 3; Tait. Sam. vii., 5, 8, 5: *Savane savane juhóti | ákramaṇam eva tat setum yajamánaḥ kurute | suvargasya lokasya samashtyai.*

"Agni has stretched the divine thread (cf. p. 87, note 2).

Thou, Agni (i.e. the fire-sacrifice), art our thread and bridge.

Thou becomest the path, the god-road.

By thee, O Agni, we ascend the highest part (of heaven)"¹).

4. Heaven's features (svargákára).

Heaven being so much spoken of and desired by your forefathers, O Yajamánas, I trust you will gladly listen to me, when I now adduce some of the notions they entertained concerning it. They considered it first as *a world of immortality* (amṛta), *light* (jyoti), *and life* (jīva) and as the abode of *good* people (sukṛt).

"Immortality is the heaven-world. He (the sacrificer becomes) immortal, indeed, and becomes firmly established in the heaven-world"²). "The heaven-world is full of splendour, the highest light"³). "He (who thoroughly knows the form, rūpa, of sacrifice), goes forth from this world into the heaven of life"⁴).

And the Aryas whilst sacrificing, prayed:

Where perpetual light is,

In which world the sun is placed,

¹) Tait. Br. ii., 4, 2, 6; cf. Sám. V. ii., 3, 1, 3, 2:

A tantum agnir divyam tatána
Tvan nas tantur uta setur agne
Tvam panthá bhavasi devayánaḥ
Tvayágne prsṣṭam vayam áruhemá.

²) Tait. Br. i., 3, 7, 5. 7: Amṛtam suvargo lokaḥ | amṛta eva su. varge loke pratitishṭhati. — Agni, i. e. the *fire-worship*, is "the nave of immortality" (amṛtasya nábbhiḥ, R. V. iii., 17, 4; cf. p. 5.

³) S. P. Br. xii., 7, 2, 8; cf. Váj. Sam. xx., 21: Svargo vai lokaḥ sūryaḥ jyotir uttamam. ⁴) S. P. Br. xii., 6, 1, 38: Jívasvarga eva asmál lokát preyát.

In that place me, O purifier (Soma),
 In the immortal, undecaying world!
 Where action is such as we wish for,
 In the third sphere and third heaven of heaven,
 Where the regions are full of light,
 There make me immortal! ¹⁾
 There they do not die,
 Do not go to the infernal darkness²⁾.

“Sin (pápmān) is darkness”³⁾. “For they are, as it were, darkness whose sin has not been removed”⁴⁾ (by proper consecration, díkshá).

From untruth (O Soma! or, O Váč!) lead me to truth,
 From darkness lead me to light,
 From death lead me to immortality! ⁵⁾

¹⁾ R. V. ix., 113, 7. 9: Yatra jyotir ajasram

Yasmin loke svar hitam |
 Tasmin mām dhehi pavamā
 Námṛte loke akshite ||
 Yatránukámam čaraṇam
 Trináke tridive divaḥ |
 Loká yatra jyotishmantas
 Tatra mām amṛtam kṛdhi ||

²⁾ Ath. V. viii., 2, 24: Na vai tatra mriyante

No yanty adhamam tamaḥ |

³⁾ S. P. Br. xii., 7, 2, 8: Pápmā vai tamaḥ.

⁴⁾ Ait. Br. iv., 25: Te tama iva hy anapahata-pápmánaḥ.

⁵⁾ S. P. Br. xiv., 4, 1, 30: Asato má sad gamaya

Tamaso má jyotir gamaya

Mṛtyor māmṛtam gamaya | This was used at the so-called Bahishpavamánastrotra of a Soma-sacrifice. Sholiast ad Káty. Sr. S. ix., 7, 4; cf. R. V. viii., 48, 3; Káty. x., 9, 7.

May it (faith, śraddhá) place us in the immortal world,
(It), the ruling goddess, the world's governess! ¹⁾

Besides describing heaven as an abode of immortality, light and life, the Aryas said that it was *the abode of good people* (lit. doers of good, sukṛt), where their ancestors and relations had gone, and they also were to go. Hear some of their utterings:

Guide us to the world of heaven, (god)!

Let us be united (there) with wife and children²⁾.

Where the good-hearted, the workers of good rejoice,
Rid of sickness, having bodies subject to themselves,
Not lame, not crooked in (their) limbs, — in heaven,
May we see there (our) parents and (our) children³⁾.

Whatever sin (enas) we did, be it old or new,
Agni (may release) me from that sin.

I (shall) pass over evil (durita) and sin,

I (shall) get rid of vileness (ripṛa), in the highest abode;

Whereto workers of good go, but no workers of evil (dushkṛt),

1) Tait. Br. iii., 12, 3, 2: Sá (śraddhá) no lokam amṛtam dadhātu |
Jśáná deví bhuvanasyádhipatní |

2) Ath. V. xii., 3, 17: Svargam lokam abhi no nayási
Sam jáyayá saha putraiḥ syáma |

3) Ath. V. vi., 120, 3: Yatrā suhárdāḥ sukṛto madanti
Vihāya rogāṁ tanvaḥ sváyāḥ |
Aślonā angeir ahrutāḥ svarge
Tatra paśyema pitarau ça putrán ||

(For "sukṛtasya loka", "*the world of virtue*", as a name for heaven see, for instance, Ath. V. vi., 119, 1; 120, 121, 1).

To that world of the workers of good I now rise¹⁾.

Let us walk then to the world of the workers of good,
Where the *Rshis* went, the first-born, the ancient²⁾.

At their funerals the Aryas used to say:

Go forth, go forth by the old paths (thereto),
Whereto our fathers went in former (times)!³⁾

Go forth into the midst of *the sacrificers*, of the workers of good;
Rise up from (here) into the third heaven!⁴⁾ (Cf. p. 90, note 1).
(O Agni), carry him to the world of the workers of good!⁵⁾

To that heaven-world, it is stated, went *the families of all the great sacrificers*, the *Angirases*, the *Navagvas*, the *Atharvans*, the *Bhrgus*, the *Vairúpas*, the *Vaśisṭas*, etc.; for "*the sacrificer is such a one as gains the virtuous world (or the world of the virtuous, puṇya loka)*"⁶⁾.

¹⁾ Tait. Br. iii., 7, 12, 5: Yad enas čakṛmá nūtanam yat purāṇam
Agnir má (muñcatu) tasmád enasaḥ
Atikrámámi duritam yad enaḥ
Jahámi ripram parame sadhasthe
Yatra yanti sukrto nápi dushkrtaḥ
Tam árohámi sukrtán nu lokam.

²⁾ Váj. Sam. xviii., 52; xix., 50. 51:

(Vayam) patema sukrtám u lokam
Yatra ṛshayo jagmuḥ prathamajáh purāṇáh |

³⁾ R. V. x., 14, 7; Aśvl. Sr. S. vi., 10, 19; Aśvl. Gr. S. iv., 4, 6.

Prehi prehi pathibhiḥ púrveyebhiḥ
Yatrá naḥ púrve pitaraḥ pareyuḥ |

⁴⁾ Ath. V. ix., 5, 8: Ijánánám sukrtám prehi madhyam

Tṛtíye náke adhi vi śrayasva |

⁵⁾ R. V. x., 16, 4; Aśvl. vi., 10, 19: (Agne) vahainam sukrtám u lokam. ⁶⁾ S. P. Br. iii., 6, 2, 15: Puṇyalokaḥ íjanaḥ.

It is a curious fact that your ancestors believed the sacrificers went *with their whole body* (sarva-tanu, sa-śaríra), with all their limbs (sa-aṅga) to heaven¹). They said, for instance: He (who has the proper knowledge of an agni-čayana, p. 36) goes with his very body to the heaven-world²). (By the animal sacrifice) “he (the sacrificer) goes with a golden body on high to the heaven-world⁴).

5. Faith in sacrifice (yajñaśraddhá).

Now, here let me ask you, O children of the sacrificers, the ancient Aryas, did your fathers sacrifice, knowing that sacrifice could be proved by rules of logic to be the only right way of serving their gods? I say, no. They sacrificed by *faith* (śraddhá), being taught to do so by the voice of their conscience. Sacrificing does not rest on logic, but on faith, although it is a most rational act, as it most clearly expresses the duties of creatures towards the Creator and thus shows the way of finding favor with him and obtaining his blissful gifts. Listen to some sentences by which you can learn that the ancient Aryas sacrificed by faith:

By faith the fire (of sacrifice) is kindled,

By faith the offering is offered up⁴).

Faith is the secure footing, the world's goddess⁵). (Cf. p. 91, note 1).

¹) S. P. Br. iv., 6, 1, 1; xi., 1, 8, 6; xii., 8, 3, 31; cf. R. V. x., 16, 4; Váj. Sam. xviii., 51; Atha. V. ix., 5, 1. ²) Tait. Br. iii., 11, 7, 3: Saśaríra eva svargam lokam eti. ³) Ait. Br. ii., 14: Hiraṇyaśaríra úrdhvaḥ svargam lokam eti. ⁴) R. V. x., 151, 1; Tait. Br. ii., 8, 8, 6:

Sraddhayágniḥ samidhyate

Sraddhayá húyate haviḥ | .

⁵) Tait. Br. iii., 12, 3, 1: Śraddhá pratisṭhá lokasya deví.

“By faith and truth together they gain the heaven-world” (cf. p. 84, note 1)¹⁾.

Thus I have laid before you such of the sacrificial ideas of your forefathers as are divine when stripped from nature-worship and concomitant wrong notions. Know that it is not my intention here to point out faults in the sacrifices either of your ancestors or of any other nations.

III. CHAPTER.

Third sacrificial period: The arrival of the Fulfiller of sacrifice.

1. SECTION.

The longing for the Fulfiller of sacrifice
(yajñántakṣatpratikṣhā).

Nearly 1500 years (cf. pp. 10. 20), from the first settlement of the eastern Aryas in the Pañjāb till the time of *Buddha*²⁾, your ancestors in India, dear Yajamānas, were sacrificing uninterruptedly. In that period the so-called Veda, i. e. sacrificial knowledge, was composed and col-

¹⁾ Ait. Br. vii., 10 (cf. v., 27): *Śraddhāyā satyena mithunena svargam lokam jayanti.* — Sometimes the śraddhā was somewhat prominently put in *one* of the many deities; R. V. vii., 32, 14: *Śraddhā hi te maghavan pārye | divi vāji vājam sisbāsati |* i. e. “The faith in thee, O rich (Indra), takes us over to heaven; the strong one will give strength.” — Of the deities in general it is said, Kauś. S. 73: (Devā) *nāśraddhābhānasya havir jushante |* i. e. “The deities do not love the offering of a faithless one”. ²⁾ According to one account he was born B. C. 625, and died 543; Weber’s *Indische Skizzen* p. 50.

lected¹⁾. Whether there were already any Brahmanical idols or temples at the beginning of Buddha's time, I do not know; all I can say, is that it seems to me somewhat improbable²⁾. There is, however, no doubt whatever, that towards the end of that period of 1500 years *thoughts* were uttered by Indian Aryas *which did not agree with those of their early fathers*. We find them preserved especially in the portions of the Vedas, called Aranyakas, i. e. treatises not to be promulgated, but only to be uttered in lonely places, to which, for instance, the 10 Upanishats belong; they tended to lower the value of manual sacrificial performances (kratukarma) and to raise that of human *speculation* (cittaśaktyutpannāna)³⁾. At the same time also the *institution of caste*, unknown to the ancient

1) P. 21. cf. M. Müller's *Sanskrit Literature* p. 572. 2) Pp. 19. 29; about the probable age of the there-adduced works wherein idols and temples are first mentioned, see M. M.'s S. L. p. 260; cf. W.'s I. Sz. p. 86, note. 3) The Upanishats teach gross Pantheism, quite unrestrained by Polytheism or notions of individual deities; prominently set forth Transmigration (Fate), declaring it to be the curse of good or bad acts (māyā); reject, therefore, the performance of good acts as well as of bad ones, saying that both alike are fetters by which man is kept back from his destination; declare the final destination of man to consist in the loss of his personality or in his being dissolved or (offered) in the passive power of growth (Brahma); speak lightly of heaven, representing it also as something perishable like a dream; and call the institution of sacrifice "inferior wisdom" (aparā vidyā). Thus they undermine the power of Conscience, i. e. man's conviction of his being responsible to a Supreme Judge, and quench all noble aspirations, also that for heaven, the abode of the good, the world

Aryas, had been established, and had become a heavy burden to the land; besides the *priesthood* had grown very arrogant so as to produce rather strong feelings against itself. Buddha's main object was to remove caste and its curse again. Not only from his being under the influence of the above-mentioned speculative knowledge, but also from a desire to put down the influence of the priesthood, he was indifferent about sacrificial performances, and thus favored the springing up of the *Jainic* anti-sacrificial formula: "The not killing (of animals) is the highest religion"¹⁾. He worked for 48 years. It cannot be denied that the new practice of abstract meditation (*dhyána-yoga*) of the Brahmins (by which term, henceforth, we mean all those of the Indian Aryas who profess to stick to the Veda) which Buddha favoured, and tried to introduce among all classes, and Buddha's own special teaching much *endangered* the institution of the ancient sacrifices²⁾. And then of virtue, immortality, light and life. The Upanishats' doctrines having come into existence was a sign of a great decay in the religious life of the Aryas, and their being made popular by so-called Darśanakāras, and such Paṇḍits as Sankarācārya has had the deplorable effect to lower the state of morality of the Hindus. The new doctrines, however, prove, that the sacrifices also of the Aryas in India were unable to fulfill the desires for a better state, and were only destined to point to the True Sacrifice. — Buddha himself advanced morality.

1) *Ahimsā paramo dharmaḥ*. 2) The Indian Buddhists were in power for about 900 years till about 400 A. D.; M. M.'s S. L. pp. 261. 262; W.'s I. Sz. p. 62; W.'s *Mālavikāgnimitra* p. xii; Royal Asiatic Journal, 1867, iii., 1, p. 146. They were most flourishing at the time when, after Alexander the Great, Greeks (Yavanas) had established a kingdom in the western part of the Pañjāb, who ruled there 242 years, from 327 till 85 B. C.; W.'s I. Streifen p. 109; W.'s I. Sz. p. 80 seq.; cf. R. A. I. ditto. pp. 148-153.

about 550 years after Buddha's death the so-called *Shad-darśanas* or six philosophical systems were written, and made popular; later the so-called *Itihāsas* were completed, and still later the *Purāṇas*; all which works (except the *Mīmāṃsā darśana*) are more or less unfavorable to the ancient sacrifices¹⁾. But were Gnosticism, Buddhism and these works able to extirpate them? Not at all! Wherever it is practicable, they are performed somehow even at our time.

Let me now point out to you *some of the strange notions* which sprang up among Brahmins *during the later time of Buddhistic supremacy*, and which are contained in the *Itihāsas* and *Purāṇas* (and in such Upanishats as the *Ṇṣimha-Tāpanīya*, the *Svetāśvatara*, and *Rāma-Tāpanīya*).

The first of them we mention, is that *bhakti*, i. e. devotion *exclusively* to *one* deity, is required for salvation. The very word “*bhakti*”²⁾ which formerly meant “distribution” (for instance, of riches, *vāma*), “portion”, “subdivision”, “attribute” (meanings which are the same as those of “*bhāga*”, this and *bhakti* belonging to the root “*bhaj*”, to divide), was hereby, for the first time, used in a quite peculiar sense. “*Bhaktis*” strongly reminds one of the Yavana or Greek word “*Pistis*,” faith. This *bhakti*-doctrine is especially set forth in one of the *Purāṇas*, named the *Nārada Pañca-rātra*, i. e. the fivefold wisdom³⁾ as taught by the *Rshi Nārada*. Now, this *Nārada* repaired,

¹⁾ The authors of these works scarcely knew the Veda; cf., for instance, M. M's. S. L. pp. 59. 60. ²⁾ It is usually explained

by “*sevā*”, service, “*śraddhā*”, faith (cf. *Nār. P. Rā.* iii., 14, 9), “*parānuraakti*”, exceeding love. ³⁾ *Nār. P. Rā.* i., 1, 44: *rātram* ča

jñānavačanam, i. e. and *rātra* means ‘word of wisdom’.

as we are told¹⁾, to Sveta-dvīpa i. e. the continent of the white people, on the north side of the ocean of milk. Those people lived as Ekántis, i. e. worshippers of one God, and as Manojapis, i. e. such as pray with the heart, in great bliss. Nárada obtained there an excellent vision of Vishṇu. He, therefore, called Vishṇu “the Lord of the continent of the white people” (Svetadvīpapati, Nár. P. Rá. iv., 3, 134).

As great as Vishṇu, Nárada taught, was also his avatára or *incarnation*, Kṛṣṇa²⁾. Here, honoured Yajamānas, occurs another idea quite strange to the ancient Aryas, namely that God came down upon the earth as *real man*³⁾.

¹⁾ Mahábhárata, Śántiparva (xii.), Mokshadharma, verse 12768 seq.; cf. W's. I. Sz. p. 93; W's. I. S. ii., pp. 168. 399 seq.; Bancrjea's edition of Nár. Pap. Rá. pp. 7 seq. The Ekántis may have been Jews or Christians though probably Christians; see below. ²⁾Cf. also Buddha, Bauddharúpi, P. R. iv., 8, 81; Kalki, iv., 3, 169. ³⁾This sense applies also to Paraśurāma, Balarāma, Bauddha and Kalki, all of them belonging also to the *Itihāsa-time*. Fantastic forms (probably of some typical character) were, however, attributed to deities already in the Veda-time; thus the fish (matsya) appears S. P. Br. i., 8, 1, 1 seq.; the tortoise (kúrma) S. P. Br. vii., 5, 1, 5; Tait. Ar. i., 23, 1; the boar (varáha) Tait. Sam. vii., 1, 5, 1 seq.; Tait. Br. i., 1, 3, 5 seq.; S. P. Br. xiv., 1, 2, 11; the dwarf (vámāna) S. P. Br. i., 2, 5, 1 seq.; the lion (mṛga, meaning according to Sáyana ‘simha’) R. V. i., 154, 2. See Muir's Sanscrit Texts, 2nd edition i., p. 52 seq.; W's. I. S. ix., 63 seq. The word “avatára” in the sense “incarnation” is not met with in works written before the time of the Itihásas and Purāṇas; it is possible that the word itself was not generally in use before that time, as Roth's Sanserit Dictionary does not adduce one single instance from a work of an earlier date. The root ‘tr̥’ with the preposition ‘ava,’ to descend, is, however, an old Indo-European word. Kṛṣṇas reminds you of Christus.

We meet with it also for the first time in the Itihásas and Puráṇas.

Further, Nárada calls Kṛṣṇa, the alleged incarnation of the to him supreme god Viṣṇu, “the *fulfiller of all*” (sarvántakṛt; P. Rá. iv., 8, 107) and “the *fulfiller of sacrifice*” (yajñántakṛt; iv., 8, 28; Mahábhárata xiii., v. 7054). Again what strange words and thoughts! His forefathers toiled in sacrificing, and looked out for the true end-sacrifice (yajñánta) by which they might obtain *all their wishes*,—but in vain. How glad they would have been to have known the fulfiller of sacrifice, the fulfiller of *all*! To give force to the expression “the fulfiller of sacrifice”, Nárada says of Viṣṇu¹⁾, that he is: he who consists of all sacrifices (sarvakratumaya, iv., 3, v. 203), the lord to whom sacrifices are offered (yajñeṣa, v. 35), the promoter of sacrifice (yajñabhávana, v. 35), the protector of sacrifice (yajñatrátṛ, v. 35), the destroyer of those who disturb sacrifices (yajñaghna-dhvamsana, v. 71), the abode of what belongs to sacrifice (yáñnikáśraya, v. 71), he who forms (all) the limbs of the (personified) sacrifice (yajñáṅga, v. 69; ix., 8, 26. 27), the soul of the sacrifice (yajñapumán, v. 35), the best of the sacrifice (yajñasára, v. 60), the sacrifice (yajña, v. 129; Bhágv. Pur. iii., 13, 22; viii., 1, 18; Padma Pur. ii., 18), the eater of sacrifice (i. e. the god who receives it, yajñabhuk, v. 35), the eater of the flesh of the (sacrificial) victims (paśumámsabhuk, v. 84), the only eater of the oblations to the gods and manes (havyakavyaikabhuk, v. 70), the agni who has among others the name “vájapeya” i. e. the partaker of soma-drink (vájapeyádinánágni, v. 133; cf. p. 35), the remover of so many sins (pápa) as

¹⁾ 4th Rátra, 3rd Adhyáya. S. P. Br. I., 2, 5, 1 seq.; xiv., 1, 1, 1 seq.

could only be removed by 10 millions of horse-sacrifices (kotyaśvamedhapápaghna, v. 43), the giver of the fruits of sacrifice (yajñaphalada, v. 35), the bridge over the world (jagatsetuh, v. 50, cf. p. 88). And among Kṛṣṇa's names¹⁾ we find the following: the (supporting) circumference of the (nave which is) sacrifice (yajñanemi, v. 26, cf. p. 5), he who bears the form of sacrifice (yajñarúpadhṛk, v. 26), the lover of sacrifice (yajñapriya, v. 27), he who is to be gone to by sacrifice (yajñagamya, v. 27), he who is to be obtained by sacrifice (yajñaprápya, v. 27), he who is the mystery of sacrifice (yajñaguhya, v. 28), he who has sacrifices performed (yajñakári, v. 90).

Nárada professing that Vishṇu or Kṛṣṇa was the fulfiller of sacrifice, says:²⁾

Not sacrifices (yajña) and other ceremonies,

But Hari's *name* alone

Is for the salvation of men in the sin-age.

There is certainly no refuge otherwise.

Thus Nárada dares to maintain, in the face of the sa-

¹⁾ 4th Rátra, 8th Adhyáya. ²⁾ iv., 8, 9; (cf. iv., 3, 200-203; 7, 1):

Násti yajñádikáryāṇi

Harer námaiva kevalam |

Kalau vimuktaye nṛṇām

Násty eva gatiḥ anyathā ||

Among Kṛṣṇa's names to which the same power is ascribed, we find also such as: "he who lately stole fresh butter" (navanīta-naváhárin), "he who stole the tree of paradise" (from Indra, párijátápaháraka), Nár. P. R. iv., 1, 21. 25; "he who stole the gem Syamantaka" (syamantakamāṇer hartṛ), "he who stole the garments of the milkmaids who were occupied in bathing" (jalakrídásamásaktagopí-vastrápaháraka). Nár. P. R. iv., 1, 21. 25. 27. 35.

crifices and prayers of the Veda, that the *name* of *his* befriended (ishta) deity is the *only* path to heaven¹). The uttering (japa) of the names of Vishṇu or of the names of one of his incarnations (of Kṛṣṇa, iv., 1, 1 seq.; of Rāma, iv., 3, 223) is to Nārada the prayer-burnt-offering (japahoma, iv., 7, 16; Mahābhārata xii., v. 3756), the prayer-sacrifice (japayajña, i., 1, 77), besides which nothing is required²). It is true, the ancient Aryas thought highly of their *Rk-* and *Yajus-*formulas³), and were not indifferent towards the names of their deities⁴); but they uttered *all* their prayers (mantras), thus addressing *all* their different deities; and their prayers were, in fact, only *limbs* of their sacrifices, (although there occur some exceptional thoughts), having value *only* as connected with the sacrificial ceremonies⁵);—the belief that the name of exclusively *one* deity and the *mere name* of a deity could save them, never entered their heart. Nārada's thought regarding the power of Vishṇu's name also was, therefore, new to the Brahmins.

The writers of the Itihāsas and Purāṇas, although calling Kṛṣṇa the fulfiller of sacrifice, were *not quite sure* of their being right in doing so; thence arose, for instance,

¹) Cf., for instance, Psalm 116, 4; Rom. 10, 13. ²) Such is the dictum of the Hindu Sectarians, called Vaishṇavas. The followers of Siva or the Saivas, in the same manner, ascribe the power of getting rid of sin and of obtaining eternal bliss *exclusively* to the repetition of Siva's name, calling this *the* prayer-sacrifice (japayajña). See Skanda Purāṇa Brahmottara-khaṇḍa, i., 7 seq. ³) Pages 21. 22. ⁴) Cf., for instance, R. V. x., 45, 2: O Agni, we know thy highest name, the hidden one, that source from which thou hast arrived. ⁵) Page 75. The word "japa", the uttering (of mantras) in a low voice at sacrifices, frequently occurs in the Bráhmaṇas.

their *intention to substitute* for the ancient manual sacrifices, the *prayer-burnt-offerings* and prayer-sacrifices mentioned above. Further we find their doubt expressed in the inventing, and then in the substituting of the whole so-called *Pújā*, i. e. adoration with unbloody gifts, for the sacrifices of their forefathers (N. P. R. iv., 4, 18). In fact a meagre substitute!¹⁾ Instead of sacrificial compounds *idol-temples* were everywhere erected; and *pilgrimages* to so-called holy waters (tirtha) were recommended with the express promise that they excelled the Agnishthoma and other sacrifices²⁾. (“naivedya” is an act at idol-worship).

Reviewing the mentioned new thoughts expressed in the Itihásas and Puráṇas, (whatsoever their sources may have been, whether they be original or borrowed), we come to the conclusion that their being promulgated and accepted proves, that many Brahmins were *dissatisfied* as well with the polytheism as the sacrifices of their forefathers; especially the poor who were unable to meet the great expenses connected with the sacrifices (cf. p. 43), began to seek for some other way of salvation³⁾. The Brahmins, however, did not scorn the ancient sacrifices in the sense the Atheists and Jainas did; no, *they rather wanted to get, by all means, the fulfiller of all, the fulfiller of sacrifice,*

¹⁾ Nárada teaches, for instance (i., 2, 18): The Vaishṇava who performs Kṛṣṇa-adoration (Kṛṣṇapújana) at the discus (śakra) of the Śalagrāma-stone, and continually partakes of the offering of water (poured over) its feet, is a mighty-clean one etc. ²⁾ Mahābh. iii. (Vana P.), v. 4061. Nárada remarks that Tirthas can be dispensed with, as the recitation of Viṣṇu's or Kṛṣṇa's name is as powerful. Nár. P. R. iv., 1, 14; 2, 17 seq.; 3, 224. “Tirtha” in the old language means “ford (ferry)”, “path”. ³⁾ Mahābh. iii., v. 4054 seq.

in the power of whose mere *name* they might be rid of their sins, and be saved. You all know the following Brahmanical prayer used even in our days¹⁾:

Sinful I am, a worker of sin I am,
A sinful soul, one born in sin.
Save me, O thou Lotus-eyed,
Hari, lord of all sacrifices!
“There is none such a criminal as myself,
There is none such a destroyer of sins as thyself”.
Having thus considered, O god,
Do what is proper!

Thus there existed *a longing after the Great Sacrifice* for sin and *the Great Sacrificer* among many Brahmins of the time when the *Itihásas* and *Puráṇas* were written, and these Brahmins hardly tried to persuade themselves to have found the Great Sacrificer in Kṛṣṇa; but, alas, they did not possess Him. Is it not one of those riddles in the world which can find no sufficient solution from merely human reasoning, that people who still had some knowledge of the execrableness of sin, could fancy themselves to see the Great Sacrificer for the removal of sin (see, for instance, *Nár. P. R.* iv., 1, 16; 3, 2) in a life of such a monstrous sinner as Kṛṣṇa is related to have been? And

¹⁾ Pápoḥam pápakarmáham
Pápátmá pápasambhavaḥ |
Tráhi mām puṇḍaríkáksha
Sarvayajñeśvaro hariḥ ||
Mat samaḥ pátakí násti
Tvat samo násti pápahá |
Iti kṛtvá matim deva
Yathá योगam tathá kuru ||

full of painful astonishment I ask, dear Yajamánas, what deeply fallen Paṇḍita was it that dared first to declare such a production of the vilest imagination to be an incarnation of God? That the very writers of the Itihásas and Puráṇas themselves were not thoroughly convinced of Kṛṣṇa's being the fulfiller of sacrifice, I have already hinted at, and also stated (p. 97) that a great many, more earnest Brahmins, convinced that the end-sacrifice had not yet come, continued offering bloody sacrifices. Thus did also the Non-Aryas in India. Other Brahmins offered, as a substitute, images of beasts formed with dough (piṣṭa paśu)¹⁾.

When the *idea* of the fulfiller of all and of the fulfiller of sacrifice (he being the lord of the continent of the white people, p. 98) first arose in India, whether at the time when the Buddhists still flourished (p. 96) or later (i. e. whether before or after Christ), I cannot decide; but it is a historical fact that *the desire for such an eminent person was not confined* only to the Aryas in India, but existed, for instance, also among those of the then renowned *Roman* (Romaka, cf. p. 49) empire²⁾; and further among people who lived *between the Roman empire and India*³⁾, a great number of whom belonged to the continent of the white people. With the Romans and the people of the countries lying between the Roman empire and India, the said desire was already found, when Buddhism was still flourishing

¹⁾ Manu v., 37. ²⁾ With this empire the Indians had commercial relations, and used to send embassies to its emperors. One of these embassies arrived at Rome even so late as c. 218 A. D. (between the years 217 and 222 A. D.); W's. I. Sz. p. 86. ³⁾ Matthew 2.; cf. Isai. 51, 5.

in India; they expected the Great One to come from the Israelites.

And *especially* was the said desire found with all faithful *Israelites* or Jews, the worshippers of the true God Jehovah, with whom and the sacrifices of whom I have made you already acquainted (p. 51 seq.). They too were inhabitants of the continent of the white people. Although their sacrifices together with their purport were in all respects true, they bore a typic character, as I have pointed out to you before (p. 68); they were a mere shadow of things to come¹⁾, an emblem of the True Sacrifice, a school-master to bring them unto the Fulfiller of Sacrifice²⁾. All faithful Israelites, therefore, were waiting for the manifestation of the true Priest and the true Sacrificial Victim³⁾.

Let us think a little more of the true sacrificial victim, asking: "*Is an animal a proper substitute for man? Can and will it pay our debts to God? Can and will it take upon itself our sin and curse to release us from punishment (danḍa)? Can its sacrifice make us accepted (anugṛhīta) to God?*" God's command to man is: "*Thou shalt love Jehovah thy God with all thy heart, with all thy soul and with all thy mind; and thy neighbour as thyself.*" *Be perfect, even as thy Father which is in heaven is perfect.*"¹⁾ To this law man must be obedient and fulfil it, even unto death. Such is man's duty. In sacrificing an animal as a substitute for himself he declares therefore: "As this animal is offered, so I ought to have offered up and to offer up my whole life in thy service, O God; but as yet I have not done it; thence I give Thee the life of

¹⁾ Hebr. 10, 1; 8, 5; Col. 2, 17. ²⁾ Gal. 3, 24. ³⁾ Luk. 10, 24; i. Pet. 1, 9 seq. ⁴⁾ Levi. 19, 18; Deut. 6, 5; Matt. 22, 37 — 39; 5, 48.

this animal instead of mine. Graciously accept it!" As a *symbol* this is all right. But does man really pay thereby his debt to God? No! for when has the animal in Jehovah's name ever kept away from unlawful lust (káma), anger (krodha), covetousness (lobha), infatuation (moha), pride (mada), and envy (matsara)? Or when has it in Jehovah's name constantly performed righteousness, love, longsuffering, temperance, goodness, gentleness, joy, peace, truth, meekness, thankfulness and good faith?¹⁾ All this God asks of man, but the animal as substitute for man presents nothing of that kind, not even the indispensable willingness of offering its life; besides it is something foreign, a beast and not a man. It can, therefore, *never form a substitute for paying off man's debts.*—But this is only one of the points in view. Man is not only in heavy debts (ṛṇa), but is a great sinner. For both reasons he is under the curse of the Most Holy One's law, is punishable (daṇḍanīya). Now, can an animal by being punished as man's substitute, release him from temporal and eternal punishment? No! for the animal itself is subject to its own sufferings and death; and, if it really would suffer and die for man, it would, therefore, only attain to its own final destiny, i. e. death. Besides, under all circumstances, its death, as that of a mere animal, could not be redeeming for man. Thus the animal is *also unable to do the least for liberating man from death and hell.*—Already for these two considerations the mere typical character of the Israelitic sacrifices be-

¹⁾ Galat. 5, 22, 23; Eph., 5, 9 (the order being changed to obtain the following pairs for easy enumeration): níti, príti; dírghaśánti, mitánubhava; dayá, vinaya; santosha, sandhána; satya, sátvikatva; kṛtajñate, viśvása. (viśvása, confidence; śraddhe, faith.)

comes quite evident. In this respect we can only still hint at the imperfectness of the Israelitic priests, who themselves stood in need of a sacrifice for their own redemption, and were, in fact, for nothing but to make manifest the want of a True Priest. (p. 59 seq.; cf. p. 45.)

Such being the case, the animal sacrifices even of the Israelites could not take away the pains of a condemning conscience; for after their performance the consciousness of not really having paid one's debts, of not really having got rid of punishableness (*daḍaṇíyatva*), of not really having become deserving the Holy God's communion, still remained¹⁾; and therefrom, for instance, the wish arose, frequently to repeat the same sacrifices. To say it once more, by all their sacrifices the Israelites *were to be taught to look out for the Great and True Sacrifice*²⁾. *This, in fact, was Jehovah's object, also regarding all other men upon earth, when implanting the want for sacrificing in their hearts and letting them perform their sacrifices. Before the foundation of the world He had foreordained the True Priest and True Sacrifice to give them to mankind at His own time*³⁾.

But, dear Yajamānas, you might now refer to the *human* sacrifices, saying that they were more than typic. Let me tell you that they have always been an abomination in the eyes of Jehovah⁴⁾. Man is not allowed to kill man; such is murder (*narahatya*) and a great sin⁵⁾. It is true, man

¹⁾ Hebr. 9, 9. ²⁾ About the typic character of the Israelitic sacrifices read the letter to the Hebrews in the N. T. ³⁾ i. Petr.

1, 20; Rev. 13, 8; Rom. 16, 25; i. Cor. 2, 7; Eph. 1, 9 ⁴⁾ Levi. 18, 21; Deut. 12, 31. 32; 18, 9. 10; Ps. 106, 37. 38; Jer. 7, 31; 19, 5; Hos.

13, 2. ⁵⁾ Mahápátaka; atipátaka=mortal sin.

can be the only true substitute of man, and man in the way of substituting cannot express the obligation that he owes to offer his own life to God better than, for instance, by offering His own only son¹⁾; but man is God's image; he is God's, not man's property. Besides, what fearful selfishness is contained in the idea of a man to save himself by destroying another man. And, as all men alike are debtors and sinners before God, how can one man ransom the other from debt and punishment?

However, if *a man be quite debtless and sinless*, virtuous and pure before God, could not he be at least thought of as being fit for becoming the redeemer of *one* other man? Thus one of you might ask. I reply that in such a case the man would have done nothing more than what every other man also ought to do i. e. would have for his own sake, loved God with *all* his heart, and his neighbour as himself; he would have no surplus of righteousness to spend it upon the redemption of another. For the possibility of a man becoming the true substitute of another *it is necessary that he is not man for his own sake*, has, therefore, no duties to perform for his own sake, fulfils all duties for the other's sake, and takes upon himself the sin and curse of the other. Further, to redeem more than one man, *to redeem the world, he must be the Universal Man.*

Let me now give you *a description of the longing of the Israelites* for the fulfiller of sacrifice and of all, as it is found in the book of Isaiah contained in the Old Testament. This Isaiah was one of Jehovah's prophets, and had a great desire for the advent of the Kingly Sacrificer who was Himself also the Great Atonement Sacrifice. He wrote

¹⁾ Cf. Gen. 22.

his book about 714 years before the time at which the Great Sacrificer and Great King arrived, i. e. 2585 years ago. Hear!

The prophet (dírghadarši) foretells the Israelites:

“The Lord himself shall give you a sign:

‘Behold, a virgin shall conceive, and bear a son,

And shall call His name Immanuel (i. e. God with us)’. (7, 14.)

Unto us a child is born, unto us a son is given!

And the goverment shall be upon His shoulder;

And His name shall be called Wonderful, Counsellor,

The Everlasting Father, the Prince of Peace. (9, 6.)

There shall come forth a rod out of the stem of Jesse¹⁾,

And a Branch shall grow out of his roots:

And Jehovah’s spirit shall rest upon Him,

The spirit of wisdom and understanding,

The spirit of counsel and might,

The spirit of knowledge and Jehovah’s fear. (11, 1. 2.)

And righteousness shall be the girdle of His loins,

And faithfulness the girdle of His reins. (11, 5.)

He shall feed His flock like a shepherd (avipálaka):

He shall gather the lambs with His arm,

And carry them in His bosom,

And shall gently lead those that are with young²⁾. (40, 11.)

¹⁾ This was a Royal family of the Israelites which had lost its power, and becomo so miserable as to liken the branchless stem of a tree; of a virgin of this poor family, by Jehovah’s power, the Great One shall be born, who wants to be poor that he may make rich in spiritual things those who believe in Him. ii. Cor. 8, 9.

²⁾ i. e. All persons that, in their hearts, labour and are heavy laden. Matt. 11, 28.

He will swallow up death in victory;

And the Lord God will wipe away tears from off all faces." (25, 8.)

The prophet hears, in his spirit, the Lord Jehovah's voice saying concerning His Great Servant:

"Behold my Servant, whom I uphold;

My Elect, in whom my soul delighteth;

I have put my spirit upon Him:

He shall bring forth judgment to the gentiles¹⁾.

He shall not cry, nor lift up,

Nor cause His voice to be heard in the street²⁾.

A bruised reed shall He not break,

And the glimmering wick shall He not quench:

He shall bring forth judgment unto truth." (42, 1. 2. 3.)

The prophet hears Jehovah saying to His Great Servant:

"It is a light thing that Thou shouldest be my Servant to raise up
Jacob's tribes (see p. 11),

And to restore the preserved of Israel:

I will also give Thee for a Light to the Gentiles,

That Thou mayest be my Salvation unto the end of the earth.
(42, 6.)

I give Thee for a covenant of the People³⁾,

For a Light of the Gentiles." (42, 6; cf. Luk. 2, 29 seq.)

The prophet hears Jehovah saying regarding His Great Servant:

"Behold, my Servant shall deal prudently;

He shall be exalted and extolled,

And be very high".

¹⁾ He shall give each nation what is due, and protect it in its rights. ²⁾ For He is meek and lowly in heart; Matt. 11, 29.

³⁾ i. e., the Great Servant shall be the Mediator between Jehovah and his people, who continually reconciles (subst: sanibána) them to Jehovah. i. Pet. 2, 9. 10. Exod. 19, 5. 6.

He hears Him saying first to His Great Servant:

“As many are astonished at Thee¹⁾, —

and then again to the people:

Because His visage is so marred more than that of any man,

And His form more than that of the sons of men, —

So shall He make many nations jump up²⁾;

The kings shall shut their mouths at Him³⁾;

For that which had not been told them shall they see,

And that which they had not heard shall they consider.”

The prophet, in his spirit, hears the preachers (who testify of the Great but Humble and Suffering Servant of Jehovah) exclaiming:

“But who believeth our report?

And to whom is Jehovah’s arm revealed?

For He groweth up before Jehovah as a tender plant,

And as a root out of a dry ground.”

The prophet hears people (who first did not believe in the gospel concerning Jehovah’s Great Servant, but thereafter came to the faith) humbly confessing:

“He had no form nor comeliness,

And when we saw Him, there was no beauty that we should desire Him.

He was despised and rejected of men;

A man of sorrows, and acquainted with grief:

And we hid as it were our faces from Him;

He was despised, and we esteemed Him not.

Surely, he hath borne Our griefs,

1) For Thy poorness, humbleness and suffering. 2) For astonishment and joy when they have once learned to know the true, glorious character of the Great Priest and King. 3) On account of high respect.

And carried Our sorrows:
Yet we did esteem Him stricken,
Smitten of God, and afflicted¹⁾.
But He was wounded for Our transgressions,
He was bruised for Our iniquities:
Chastisement was upon Him for Our peace;
And with His stripes We are healed.
All We, like sheep, had gone astray,
We had turned every one to his Own way;
But Jehovah laid on Him the iniquity of Us all.”
The prophet foretells, as if it had already happened:
“When He was oppressed and afflicted,
He opened not His mouth:
As a lamb²⁾ that is brought to the slaughter,
And as a sheep before her shearers is dumb,
So He opened not His mouth.
But He was taken from distress and from judgment:
And who can fathom (the glory of) His (present) dwelling-
place? —
For He was cut off out of the land of the living³⁾,
By the transgression of my people. Stroke upon them⁴⁾!
And they allotted His grave with the wicked, —

¹⁾ They confess that, at first sight, they had mistaken the Great Servant of Jehovah for a horrible sinner who, for His own sin, was severely punished by Jehovah; only by and by they had understood that He was punished for Their sin. ²⁾ Jehovah's Great Servant was the sacrificial lamb which took away the sin of the world by taking it upon Himself. John 1, 29. 36. ³⁾ i. e. He was killed, He as the Sacrificer giving himself up to be slaughtered. ⁴⁾ i. e. It would be only just if Jehovah punished the people for such a horrible crime.

But with a rich one (was He) in His death¹⁾,—

Because He had done no violence,

Neither was any deceit in His mouth²⁾.

Yet it pleased Jehovah to bruise Him³⁾;

He has put Him to grief.

When, He has made His soul a Sin-Offering (p. 59 seq.),

He shall see His seed⁴⁾, He shall prolong His days,

And the pleasure of Jehovah shall prosper in His hand."

The prophet hears Jehovah saying:

"For the travail of His soul He shall see⁵⁾,

And shall be satisfied;

By His knowledge shall my Righteous Servant justify many⁶⁾,

For He bears Their iniquities.

Therefore will I divide Him a portion with the great,

And He shall divide the spoil with the strong⁷⁾;

Because He hath poured out His soul unto death,

And He was numbered with the transgressors.—

And He bears the sin of many,

And makes intercession (adhivāka) for the transgressors. (53.)

Honored Yajamānas, does not the prophet Isaiah foretell astonishing things shown to him by the Spirit of God?

¹⁾ The prophet is glad that his people, the wicked Israelites, in their hatred did at least not succeed so far as to bury the body of Jehovah's Great Servant where malefactors were interred; but that He found a grave belonging to a rich man. Matt. 27, 57 seq. ²⁾ The

Israelites hated Jehovah's Great Servant for His very virtuousness, even so much that they intended to bury His body in a dishonorable place. ³⁾ Instead of sinful man, the Just for the Unjust. ⁴⁾ i. e.

Such as believe in the Great Atonement-offering made by Himself.

⁵⁾ Great joy. ⁶⁾ As many as believe in Him. ⁷⁾ Jehovah will make

Him a victorious king.

Let me briefly repeat them. He says: According to Jehovah's will a man shall be born in an extraordinary manner among the Israelites, who is not like a common man, whose name is "the Wonderful One" (áścárya which is an Adjective), who becomes the substitute for *the whole world* to pay its debt, and to bear its sin and punishment. For this Wonderful One, in the name of the whole world, does nothing but what pleases Jehovah, is quite just and pure in word and deed, thus to pay the whole world's debt; further he makes himself the sacrificial victim that bears the sin of the whole world, becomes, therefore, afflicted and a man of sorrows, dies by the hands of those who hate him for his very righteousness, and swallows death by his death, thus to save the whole world from perdition. After that He rises to a glorious heavenly dwelling-place where he shall live and rule for ever as "The Everlasting Father" (sadápitr), "The Prince of Peace" (śántirája), "The Intercessor" (adhivaktr).

This Wonderful One came 714 years after the prophesying of Isaiah at the time which Jehovah himself had fixed for his arrival.

2. SECTION.

The Fulfiller of Sacrifice.

The Fulfiller of Sacrifice arrived on this earth 1872 years ago. He was born of a poor Israelitie virgin, named Mary, in the land of the Israelites, Palestine. He received the name Jesus, i. e. Saviour¹⁾. He was "the Wonderful

¹⁾ About all this you should read the New Testament of the Bible. Another name of Jesus is "The Christ". "Christ" which is an Indo-European word and is to be pronounced "Ghristo", is

One" foretold by the prophet Isaiah. All that Isaiah and other Israelitic prophets foresaw, was fulfilled in Him.

Was that man Jesus so wonderful in his *figure*? No, He was in the likeness of men, and was found in fashion as a man¹⁾.

Was He *wonderful in His nature*? Yes, very wonderful! For in Him *the Word of God* was made a man²⁾. Have you ever heard of the Word of God, honored Yajamánas? It may be you have; for your ancestors, at a certain period, had some sort of knowledge of His existence and greatness. It is a great pity that also concerning Him their then pantheistic ideas were a veil before their eyes. They said, for instance: "The lord of creatures (prajāpati) was this (universe); the word (or speech, vāc, the Latin: vox) was to him as second (i. e. as consort, vāc being *feminine* in Samskr̥t)³⁾"; and: "The lord of creatures was alone this (universe); the word, indeed, was his own,

the same as the Samskr̥t "Ghr̥sh̥ṭa", rubbed, rubbed into. However in the Greek (Yavana) language, in which the New Testament is written, it received the specific meaning "rubbed into with oil", "*anointed*". It is a translation of "Messias" which in the language of the Israelites means "*anointed*". The prophets among the Israelites, also Isaiah (p. 109), foretold that the Spirit of Jehovah should rest upon the Fulfiller of Sacrifice, that He should be anointed with the Spirit of Jehovah, the emblem of whose life and light was the oil used at the consecration of *Priests* among the Israelites (p. 56). Jesus was the *High-priest* whom God himself anointed with the Holy Spirit; Matt. 3, 16. 17; Act. 10, 38; John 3, 34.

1) Philip. 2, 7. 8. 2) John. 1, 14. 3) Kāṭhaka Br. xii., 5; xxvii., 1: Prajāpatir vā idam āsīt | tasya vāg dvitīyāsīt.

the word as second"¹⁾; and: "The word is the creator of the universe (*viśva-karman*), the powerful one (*ḡshi*, the Greek: *arsén*); for by the word is all this made"²⁾. "All this (i.e. this universe) is the word"³⁾. Further your ancestors introduced the word as saying of herself:

By me he eateth food (i. e. lives) whoever seeth,

Whoever breathes, whoever heareth utterings;

Not knowing do they rest upon me.

Hear thou! Hear ye! I tell thee faithful things.

Even I myself tell this

Which is dear to the gods and mankind (i. e. sacrificial hymns)⁴⁾.

At our time this "word" spoken of by your ancestors is frequently invoked by Hindu authors at the commencement of their works under the appellation "word-goddess" (*vágdevī*).

¹⁾ *Pañcavimśa Br. xx., 14, 2: Prajāpatiḥ vá idam eka áśít | tasya vág eva svam áśíd vág dvitíyá. — Prajāpati is, therefore, called also Vācāspati, i. e. lord of the word; Váj. Samh. ix., 1; S. P. Br. v., 1, 1, 16. — After the adduced Vedic passages having stated that the lord of creatures existed alone with the Vāc, they go on to say that he sexually begets, by means of her, all creatures. This produced the legend of Prajāpati's intercourse with his own daughter, S. P. Br. i., 7, 4, 1 seq.; Ait. Br. iii., 33; cf. R. V. x., 61, 4 seq.*

²⁾ *S. P. Br. viii., 1, 2, 9: Vág vai viśvakarmarshir | vācā hídam sarvam kṛtam.* ³⁾ *S. P. Br. xi., 1, 6, 18: Vág vá idam sarvam.*

⁴⁾ *R. V. x., 125, 4. 5: Mayá so annam atti yo vipaśyati*

Yah prāṇiti ya ím śṇoty uktam |

Amantavo mām ta upa kshiyanti

Śrudhi śruta śraddhivam te vadāmi ||

Aham eva svayam idam vadāmi

Jusṭam devebhir uta mánushebhiḥ |

Let me now tell you what the Bible says regarding the Word of God:

“By the Word of Jehovah were the heavens made;

And all the host of them by the breath of his mouth.”¹⁾

“The worlds were framed by the Word of God.”²⁾ “By the same Word the heavens and the earth which are now, are kept in store.”³⁾ “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God; all things were made by Him (the Word), and without Him was not anything made that was made. In Him was life; and the life was the light of men”⁴⁾.

The Bible calls this great Word of God also “*Jehovah's Wisdom*” (medhá). It introduces this Wisdom as saying of herself:

“Jehovah possessed Me in the beginning of his ways,
Before his works of old.

I was set up from everlasting,

From the beginning, or ever the earth was.

When there were no depths (or: floods) I was brought forth;

When there were no fountains abounding with water.

Before the mountains were settled,

Before the hills was I brought forth;

While as yet he had not made the earth,

Nor the fields (or: pasturages) nor the highest part (or: sum)
of the world's dust.

When he prepared the heavens, I was there;

When he set a compass (or: orbit, horizon) upon the face of the
depth.

¹⁾ Psalm. 33, 6. ²⁾ Hebr. 11, 3; ii. Pet. 3, 5; Gen. 1, 3 seq.

³⁾ ii. Pet. 3, 7. ⁴⁾ John. 1, 1. seq.

When he established the clouds above,
 When he strengthened the fountains of the deep,
 When he gave to the sea his decree that the waters should not
 pass his commandment,
 When he appointed (or: laid) the foundations of the earth:
 Then I was by him as one brought up with him (or: as
 builder, architect);
 And I was daily his delight, rejoicing always before him."¹⁾

Besides the Bible calls Him, the Wonderful Word and Wisdom of Jehovah, also "The only begotten *Son of God*"²⁾, "who is the *Image* (pratibhá) of the invisible God, the *Firstborn of every creature*: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers;—all things were created by Him, and for Him; and He is before all things, and by Him all things consist."³⁾

Remark, dear friends, the Word of God, the Wisdom of God, the Son of God became the son of a poor virgin among the Israelites, the man Jesus, 1872 years ago! That man was a Wonderful being, a God-man, unparalleled (advitīya). There were many sons of man at His time, there had been many before Him, there are now and will be many; but none was and none is His equal, nor any one will be. He was the true, perfect, faultless *Son of man*⁴⁾.

¹⁾ Proverbs 8, 22 seq. The Ancient Aryas used to adore "*primeval wisdom*" (prathamá medhá), Atharva V. vi., 108. ²⁾ John. 1, 14, 18; Hebr. 1, 8; Ps. 45, 7; 2, 7; Matt. 16, 16, 17; 22, 41 seq.; 26, 63 seq.; etc. ³⁾ Col. 1, 15—17; Hebr. 1, 2 seq.; 2, 10; John. 17, 5. ⁴⁾ This expression occurs 82 times in the Bible.

As such he was the Lord of men¹⁾, a man worth as much as all the men together that have lived, live and will live,—the *Universal man* (viśvapurusha).

But why did God's Word become man? Why did He who was immensely rich become poor?²⁾ Why did He who was in the form of God and equal with God, humble himself even so far as to take upon Him the form of man, of a servant?³⁾ The only begotten Son of God could only see huge degradation and loss in His becoming a man however so great. *He did, therefore, not become man for His own sake*, but for the sake of mankind. His whole human life was not for Himself; from beginning to end it should belong to mankind. What mankind should have done, but had not done, He, the Universal man, as its *substitute*, would do. Such was the *first* branch of His wonderful work.

What was it then, mankind should have done and had not done? What was mankind's debt? Man had not fulfilled what was expressed by each *Burnt-offering* with its meat-offerings, viz. that he should deliver himself, body, soul and spirit together, to His Creator and Preserver; he had not loved Jehovah his God with all his heart, with all his soul and with all his mind; and had not loved his neighbour as himself (p. 105). Man had not performed his God's will, had not glorified God on the earth; he owed Him an immense amount of love and obedience; such was his formidable debt. *To pay this debt* the Son of God became *man*.

How did the Wonderful One, the man Jesus pay that

1) Mark. 2, 28; John. 3, 31; 5, 27; Matt. 9, 6. 2) ii. Cor. 8, 9.

3) Philip. 2, 7.

debt? By becoming, as His father's Great Servant, perfectly obedient to his wish and will. The Father loved the whole world, all men, Aryas and Non-Aryas; He has tender mercy¹⁾, is the Father of mercies²⁾. He longed, therefore, to forgive³⁾ all men, and give them eternal life and joy. But He, as the *just Judge*⁴⁾ whose norm of action we find faintly represented in the proceedings of a well-conducted human court, could not treat them as debtless, as faithful people whom he esteemed and honoured, without their debt being liquidated *in the face of the Universe*. The whole Universe was to be eye-witness of the displaying of His spotless righteousness; and no man on earth is entitled (*adhikári*) to enjoy His grace and love, without first publicly acknowledging the claims (*apekshártha*) of *His* justice, and humbly conform to them⁵⁾. Thence God, the Father, wished for a mediator that, in sacrificing himself as the *True burnt-offering's victim* (p. 57), might pay their debt; and, lo, He loved man so much as to ask, at His time, of His only begotten Son who was living with Him in glory, to perform that task⁶⁾. The Son, being one in wish with His Father⁷⁾, began His course of obedience instead of men at that very moment,⁸⁾ loved as His Father loved, and humbled Himself to become man⁹⁾, even such a man as was like unto other men in all things except sin¹⁰⁾.—His

1) Luk. 1, 78. 2) ii. Cor. 1, 3. 3) In the ancient language "anudá" means "to forgive", "to remit"; Anudattám ṛṇam naḥ, "let them (the Apsaras) remit our debt!" Ath. V. Sam. vi., 118, 1. 2. Thus we would have: "anudána'" and "dána". 4) Hebr. 12, 23; i. Pet. 2, 23. 5) Rom. 3, 21 seq. 6) John. 3, 16; i. John. 4, 9. 7) John. 10, 30. 8) Hebr. 10, 6 — 10. 9) Philip. 2, 5 seq. 10) Hebr. 2, 17; 4, 15; ii. Cor. 5, 21; i. Joh. 3, 5.

*obedience and the great trials connected with His obedience*¹⁾ became manifest on earth not only in His willingly being man instead of God, but also in His willingly being a poor man, whereas He might have been rich also when in this world²⁾; in His willingly suffering hunger and thirst³⁾ whereas He might always have had the choicest meat and drink at His disposal⁴⁾; in His patiently conversing with and doing good to stupid, scorning and malicious sinners, whereas He might have been ashamed of them and taken vengeance⁵⁾; in His willingly suppressing the power He might have manifested to establish His godly greatness by such wonderful acts as would have pleased proud and selfish men⁶⁾, and also the power by which He might have been enabled always to save Himself from the hands of His approaching enemies⁷⁾; in His willingly allowing Himself to be shamefully treated as a malefactor, whereas He knew He was the only just one on earth⁸⁾; and in His willingly giving His life unto death, even unto the death on the cross (which was the most degrading kind of death, Gal. 3, 13), whereas He was able to have kept His life⁹⁾ and lived in honor. All these and other privations and sufferings He willingly underwent *according to the will of His Father to*

¹⁾ Hebr. v., 7. 8. ²⁾ Matt. 8, 20; ii. Cor. 8, 9; Matt. 17, 27.

³⁾ Matt. 4, 2; John. 4, 6. 7; 19, 28. ⁴⁾ Matt. 14, 15 seq.; 15, 34 seq.; cf. John. 16, 15. Matt. 4, 1 seq. ⁵⁾ Matt. 14, 30. 31; 16, 6. seq. v. 23; 17, 16.

17; 18, 1 seq.; 19, 13 seq.; 26, 6 seq.; v. 37 seq.; v. 56. Mark. 14, 66 seq.; John. 13, 18. 27. Hebr. 2, 11; i. Pet. 2, 23; John. 8, 50; 12, 47. 48. ⁶⁾ Matt. 8, 4; 4, 1 seq.; 13, 58; Mark. 2, 10; 5, 43; 7, 36; 9, 9; John. 4, 48. ⁷⁾ Matt. 26, 53; cf. Luke. 4, 29. 30; John. 8, 59; 10,

31. 39. ⁸⁾ John. 8, 46; 14, 30. ⁹⁾ John. 10, 17. 18; 5, 26.

*save the world*¹⁾; for by this His wonderful Burnt-offering, by His sacrifice of perfect obedience, were made righteous²⁾; sanctified³⁾ and accepted (*anugṛhīta*) to God⁴⁾ as many sinners as believe (*śraddhā*) in Him and lay hold on His *substituting obedience*. It was, in fact, His meat to do the will of Him that sent Him, to glorify Him on earth⁵⁾; and thus He fulfilled *the whole law*⁶⁾, all righteousness concerning God and man, also the civil law⁷⁾. He became obedient unto the death on the cross-wood⁸⁾, to accomplish, as the true substitute, the *love* due by man to God and man.

In this manner, honored Yajamānas, Christ gave Himself as the *ransom money* (*nishkrayaṇa*, the Greek: *lytron*, *antilytron*)⁹⁾ to redeem (*nishkrayisu*, the Canarese verb,=the Greek: *exagoratsó*) man, that was under the law from the claims of the law¹⁰⁾. He paid man's debt¹¹⁾; He, made it possible that God, the Father of mercies, could act up to His great desire to pardon mankind. Is it then to be wondered at that the Father in heaven declared this man Jesus to be His beloved Son in whom He was well pleased¹²⁾? Christ the true *High-priest* sacrificed, so to say, *Himself*, His will, His whole heart, His whole soul, His whole mind and His body to God in His being perfectly obedient¹³⁾. In Him, the Universal man, who, in the face of all worlds, was in a substituting manner the Just One, all

1) i. John. 4, 14. 2) Rom. 5, 19; Act. 13, 39. 3) Hebr. 10, 10; i. Cor. 1, 30. 4) Eph. 1, 6. 5) John. 4, 34; 5, 30; 6, 38; 17, 4. 6) Rom. 10, 4; Matt. 5, 17, 18. 7) Luke. 2, 51, 52; Matt. 3, 15; 17, 24 seq. 8) Phil. 2, 8. 9) Matt. 20, 28; Mark. 10, 45; i. Tim. 2, 6. 10) Gal. (3, 13;) 4, 5. 11) Matt. 6, 12 seq.; 15, 23 seq.; Col. 2, 14. 12) Matt. 3, 17; Luke. 9, 35. 13) Hebr. 10, 5 seq.

men on earth are justified, when they, by faith (*śraddhā*)¹⁾ make His justice their own, when they clothe themselves in His justice²⁾; they will then be, as it were, like people who are arrayed in clean white robes, will be as spotless as Jesus Himself.

But *why did Jesus' holy walk of obedience lie through numberless privations, sufferings and death?* Might He not have proved Himself the Just One, the Substitute of man beloved to God, also on a different path? Certainly He would have been the Just One under all circumstances; but for the *completion* of His wonderful work His walking on that path was absolutely necessary; for He was not only the true substitute for paying man's debt, but also *for bearing man's sin and punishment* both in His soul and body. For man had not only left undone what he ought to have done, but had also gravely sinned against his God, the Supreme and Holy King (p. 66). The Son of man, Jesus, was, therefore, in another and further sense the Highpriest and the Sacrificial Victim³⁾. First let us ask, what Highpriest He was. A Highpriest holy, guiltless, undefiled, separate from sinners⁴⁾; the perfect, true Highpriest. And what victim was He? A lamb without blemish and without spot⁵⁾, the true Victim, the Universal man who did no sin whatever⁶⁾, the perfectly Just One⁷⁾. He, the Obedient, (as you have heard already) had no sin; but God, the Most Holy Judge, in the face of the universe

¹⁾ Rom. 3, 28; 5, 1; 10, 4; Phil. 3, 9; etc. ²⁾ Isai. 61, 10;

Rom. 13, 14; Gal. 3, 27; Matt. 22, 11. 12; Rev. 7, 14; 16, 15.

³⁾ Hebr. 2, 17; 9, 14 seq.; v. 26 seq. ⁴⁾ Hebr. 7, 26. 27. ⁵⁾ i. Pet.

1, 18. 19. ⁶⁾ John. 8, 46; 14, 30; Matt. 27, 4. 24; i. Pet. 2, 22. 23.

⁷⁾ i. Pet. 3, 18.

to declare and evince His righteousness when remitting (kshamá) sins¹⁾, from unfathomable love for sinful mankind, not sparing his own Son²⁾, put the sin of all men and its curse upon Him³⁾, as He wished Himself, being of one mind with His Father and loving mankind as much as His Father. Christ, the Son of man, as the true Substitute of man also in *this* regard, had to bear man's sin and the punishment connected with it, in order that *on the true day of Atonements by the true Great Sin-offering* (p. 61) man's sin might be covered and remitted⁴⁾, that man might be reckoned sinless⁵⁾, and be freed from curse and chastisement⁶⁾. And laden with His heavy burden, the sin and

¹⁾ Rom. 3, 25. 26. "To remit or forgive (sins)", "the remission or forgiveness (of sins, aphasis hamartión)" is best given by "kshamisu", "kshamá". In Samskr̥t "ksham" to remit, forgive, requires the object in the Accus., the person in the Gen.(or Dat.), for instance: asyáparádhán kshamethás tvam, i. e. forgive the offences (aparádha) of him! ágámsi na kshamante hi | pradhánánám narádhipáh, i. e. Princes do not forgive the crimes (ágas) of the ministers. Pápaparihára, avoiding or abandoning of sin; pápápanutti, pápápanodana, pápanodana, removing of sin; pápanivárana, keeping off or preventing of sin; pápanivartana, pápanivṛtti, cessation of or abstaining from sin; pápápanayana, removing of sin, pápamokshaṇa, pápavimōcana, liberation from sin, do not so well express the meaning of "*aphesis harnartión*". (athetaesis hamartias, Hebr. 9, 27=pápápanutti). They are however useful in the right place (cf. mṛd, to pardon). Also pápahara, remover of sins; bhayápaha, bhayaháraka, remover of fear, etc. are certainly recommendable words. ²⁾ Rom. 8, 32. ³⁾ John. 1, 29; ii. Cor. 5, 21; Gal. 3, 13. ⁴⁾ Matt. 26, 28. ⁵⁾ Rom. 5, 8. 9; ii. Cor. 5, 19. ⁶⁾ Rom. 3, 24; i. Cor. 1, 30; Gal. 3, 13; i. Thes. 1, 10.

curse of the world, the Wonderful One, on their account, suffered in manifold ways, and then, on their account, in the 33rd year of His earthly life, died on the cross-tree, as it were, on the sacrificial post. He, according to His own sinless nature, was not subject to death, for death is the wages of sin¹⁾; but by His own will²⁾ He gave Himself unto death for man³⁾, swallowed, as it were, by His death man's death⁴⁾, or became, as it were, by His death the poison that killed death, the death of death (mr̥tyu-mr̥tyu), the pestilence that killed (the horror of) graves⁵⁾, that He might deliver every man that believed, from fear of death⁶⁾ and procure for him eternal life⁷⁾, bliss (śreyas; blessed=śreyasvi)⁸⁾, and glory⁹⁾. He as the universal Highpriest sacrificed Himself as the universal Victim to make atonement for all men's sins¹⁰⁾, continually praying that God would thus forgive the transgressors and receive them into His communion¹¹⁾. He by His sacrifice put away the

1) Rom. 6, 23. 2) John. 10, 18; i. Pet. 2, 24. 3) Gal. 1, 4; Tit. 2, 14. 4) i. Cor. 15, 55. 5) Hos. 13, 14. 6) Hebr. 2, 15. 7) Rom. 6, 23; etc. 8) Rom. 4, 7. 8; Hebr. 5, 9. 9) Col. 1, 27. 10) The Greek: "hilaskomai", to propitiate, is to express the Hebrew: "kāphar", to cover. Hebr. 2, 17; Rom. 3, 25; i. John. 2, 2; 4, 10. "Śānti", an expiatory rite to avert evil, has been made use of in the Canarese N. T. for expressing "to propitiate" (as śānti māḍu, śāntikaravāda. bali, śāntikaraṇa). The word "śānti" we would reserve for "*peace*" ("samādhāna" being not always the proper word for this), and take "praśamana" (of the *same* root), which is often found in composition with pápa, sin; pápa-praśamana, the appeasing or expiating of sin; praśamanāsana, mercy-seat; (the agent "praśamanaka"; the verb "praśamisu"). 11) Mark. 1, 35; Matt. 14, 23; 19, 13; 26, 36; Luke. 22, 32; John. 17.

sin which separated man from God¹⁾. When man was an enemy of God, Christ by His death reconciled him to God²⁾. Such was the second branch of His wonderful work.

By His Great Sacrifice which included both the true Burnt-offering and the true Sin-offering, he became the Redeemer (niskrayana) from the law, the Atoner (praśa-manaka) for sin, the Saviour (rakshaka) from all misery.

After Jesus, the universal Highpriest, had finished His Sacrifice on earth at which he at last shed his own blood³⁾; and had been three days in the lower parts of the earth⁴⁾, He rose again from the region of death, went on high with a glorious body (p. 93) to the Holiest in Heaven, and there, at the right hand of God, His Father *makes intercession for man*⁵⁾. For *He is even now still the Highpriest of the world*. He is now performing in *the Holiest of Heaven* what in ancient times the highpriest of the Israelites did at the sin-offering, when he went into the Holiest of Jehovah with blood of the sacrificial victim and sprinkled it on the Mercy-seat (pp. 61. 62). Jesus has gone there with His own blood; His now glorified body there still bears unmistakable signs of its having been wounded and nailed to the cross⁶⁾, signs which show that it is the body

1) Heb. 9, 26. 2) Rom. 5, 10. The Greek: "katalassó", "apo katalassó" (ii. Cor. 5, 18. 19. 20; i. Cor. 7, 11; Eph. 2, 16; Col. 1, 20. 22), to reconcile, atone, can be nicely expressed by the verb "sandhánisu" "to put in union, reconcile; "sandhita", reconciliated; "sandheya" to be reconciled; "sandhána", "sandhána-kárya", reconciliation. 3) Matt. 26, 28. 4) i. Pet. 3, 19; 4, 6; Matt. 12, 40. 5) Hebr. 8, 24. 25; Rom. 8, 34. 6) John. 2, 19—21; 20, 20. 27; Luke. 24, 39. 40; Rev. 5, 6.

of the lamb of God which was slain for the peace of mankind. It is the same body which was sacrificed here on earth; being received into heaven, it continually bears witness that the Great Sacrifice for the salvation of man has been performed indeed¹⁾. There in heaven before God's throne, Jesus with His blood appears for man²⁾, is man's Advocate³⁾, and ever *makes intercession* for him⁴⁾. By His blood a believer may boldly enter into the Holiest⁵⁾; through Him he has access to the Father in heaven⁶⁾; in Him, the beloved Son of God, who for ever shows the signs of His substituting perfect obedience and substituting death in His body, the believer is ever accepted to God⁷⁾, is a twice-born⁸⁾, and God's son⁹⁾ for ever. This intercession in the holiest of heaven for those who believe in Him, and bringing them near to the throne and heart of the Father is the third branch of the wonderful sacrificial work of the Wonderful Jesus¹⁰⁾. In His name a believer enters the world where He is (*sálokya*)¹¹⁾, dwells near Him (*sámípya*)¹²⁾, and is like Him (*sárúpya*)¹³⁾.

I have still to refer to the fact, that at the ancient sacri-

¹⁾ John. 16, 10. ²⁾ i. Tim. 3, 16; Hebr. 9, 24 — 26; 11. 12.

³⁾ i. John. 2, 1. For "advocate" "*adhipaktṛ*" might be proposed (which occurs in the Veda). It is explained ad Vájas. Sam. xxv., 5, by: "*Tenokte mama sarvádhikyam bhavati*" i. e. in what is uttered by him the state of my being all-overcoming is produced. — "*adhipáka*", intercession; "*parávéka*", contradiction (Hebr. 12, 3).

⁴⁾ Rom. 8, 34; Hebr. 7, 25. ⁵⁾ Hebr. 10, 19. ⁶⁾ Eph. 2, 18. ⁷⁾ Eph. 1, 6.

⁸⁾ John. 3, 3 seq. ⁹⁾ John. 1, 12; Rom. 8, 15; Gal. 4, 6. ¹⁰⁾ Besides

the Highpriest, Jesus is also the Great Teacher, the Great Prophet, the Great King and the Great Judge. ¹¹⁾ John. 12, 26. ¹²⁾ John.

14, 2. 3. ¹³⁾ i. John. 3, 2. (Cf. Tait. Br. iii., 9, 20, 2; 10, 11, 5 seq.)

fices which were prototypes of the Great End-sacrifice, the rest of the offerings were eaten also by those in whose favor the sacrifice was performed (pp. 47. 50. 64). Now, after Jesus' Great-Sacrifice, Jesus Himself was quickened by the Spirit¹⁾, so that *He Himself*, so to say, is also *the remainder of the Sacrifice* (yajñaśeṣha); the Sacrifice itself went up to heaven. All who have made Jesus and His sacrifice their own by faith, eat and drink Him spiritually (especially at the Lord's Supper)²⁾ to feed their new life, *He being the head* and they being the members of His body³⁾.

Thus, dear Yajamānas, the Great Sacrifice, the End-sacrifice, to which also your forefathers pointed by their sacrifices, was made 1872 years ago; and Jesus is the Fulfiller of Sacrifice and of all good desires expressed by it. He paid God the debt of all Aryas and Non-Aryas of the whole world, and He suffered their punishment which is death and hell. By faith in Him all Aryas and Non-Aryas become free from debt and punishment. For those who believe in Him the fearful scorpion, death, has no sting; it is a defeated enemy⁴⁾. Jesus as All-victor bruised also the head of the old Serpent, the Devil, who was a murderer of souls from the beginning and had the power of death⁵⁾; so that he can do no harm to true believ-

¹⁾ i. Pet. 3, 18; cf. Hebr. 7, 16. ²⁾ Matt. 26, 26 seq.; John. 4, 13 seq.; 6, 35. 51 seq.; i. Cor. 11, 23 seq.; Hebr. 13, 10. ³⁾ Eph. 1; 22; 4, 15. 16; Col. 1, 18; 2, 19; i. Cor. 10, 16. 17. ⁴⁾ i. Cor. 15, 26. 55. ⁵⁾ Gen. 3, 1 seq.; John. 8, 44; 16, 11; Rom. 16, 20; Hebr. 2, 14; Rev. 12, 9. It seems more than probable that the simile of "serpent" for "foe", which was so common with the ancient Aryas in India, did not, at the first instance, arise from their having

ers. Jesus and His Sacrifice are the true *path* and *bridge* that lead to heaven's blessed immortality¹⁾; He and His sacrifice are the *door* of heaven²⁾. By Him and His sacrifice all believers pass safely over the roaring sin-sea of this world as in a *good ship*³⁾, and arrive in the harbour of the city of eternal light⁴⁾ and rest⁵⁾, where all doers of good⁶⁾ shall live in blessed company⁷⁾. Death with its thousand and ten thousand ropes (p. 82) cannot fetter them; with a glorious body (p. 126)⁸⁾, like that of the Great Jesus, they rise to the regions of immortality.

For those who believe in Jesus there is peace (*śánti*)⁹⁾, peace for ever and ever!¹⁰⁾ But there is no peace, saith Jehovah, unto the wicked¹¹⁾; the unrighteous do not know the way of peace¹²⁾.

Finally, dear Yajamánas, I, as an ambassador of the

gazed at dark clouds, although those were considered by them to be huge serpent-foes. Here follows one of those passages in which that simile occurs (R. V. i. 32, 4):

Yad indráhan prathamajám ahínám

An máyínám amináh prota máyáh | i. e. When thou, O Indra, didst slay the firstborn of the serpents (the arch-serpent), then thou didst destroy even the delusions of the deluders (the evil spirits).

¹⁾ John. 14, 5. 6; Hebr. 10, 20. ²⁾ John. 10, 9. ³⁾ Ps. 89, 9; 46, 1 seq.; Luke. 21, 25; Matt. 8, 23 seq.; i. Tim. 1, 19. ⁴⁾ Col. 1, 12; James. 1, 17; Rev. 21, 23 — 25. ⁵⁾ Hebr. 4, 9 — 11. ⁶⁾ i. John. 3, 2 — 7; ii. Tim. 2, 19; i. Pet. 1, 15. ⁷⁾ Hebr. 12, 22 — 24. ⁸⁾ i. Cor. 15, 35 seq. ⁹⁾ *Śánti* is objective, the state of peace (p. 125); "*Samádhána*", "*Samádhi*" is subjective, restraining the senses for quiet contemplation, agreement (cf. *Sandhána*). ¹⁰⁾ John. 14, 27; Rom. 5, 1; Philp. 4, 7; Col. 3, 15; Luke. 2, 14. ¹¹⁾ Isai. 48, 22. ¹²⁾ Rom. 3, 17.

Wonderful Jesus, having proclaimed Him to you as He is, namely as the *Fullfiller of Sacrifice* and the *Fulfiller of All*, I pray you, in Jesus Christ's stead, be ye reconciled to God! ¹⁾ Become worthy of the name "Yajamána" by making Jesus' End-sacrifice your own one by means of Faith! And gain eternal Peace, the daughter of such faith! There is no other name under heaven, but Jesus Christ, given among men, whereby we must be saved. Believe in Him, and you are ransomed (nishkríta) from all curse, redeemed (rakshita) from perdition and reconciled (sandhita) unto God.

Your ancestors, honored Yajamánas, knew well that there were two kinds of hearers: the one, seeing, see not, and, hearing, they hear not²⁾; the others, hearing the Word of God, keep it in an honest and true heart, and bring forth fruit with patience³⁾. They used to say:

And that one, seeing, does not see the word,

And another, hearing, does not hear it;

And to this one it reveals its form,

As a wife, a loving (and) well-dressed, (does) to (her) husband.

With barren (self-) delusion walks the man

Who hears the word without (its bearing) fruits (or even) flowers;

All that he hears, he hears in vain:

For he knows not the path of virtue⁴⁾.

¹⁾ ii. Cor. 5, 20. ²⁾ Matt. 13, 13. 14. ³⁾ Luke. 8, 15; 11, 28.

⁴⁾ R. V. x. 71, 4. 5. 6: Uta tvaḥ paśyan na dadarśa vācam
 Uta tvaḥ śṇvan na śṇoty enám |
 Uto tvasmai tanvam vi sasre
 Jáyeva patya uśatí suvásáḥ ||
 Adhenvá čarati máyayaisha
 Vācam śruśruván aphalám apushpám |
 Yad ím śṇoty alakam śṇoti
 Na hi praveda sukṛtasya panthám |

Hear the word of the Fulfiller of Sacrifice, believe, and, in thankfulness, bring forth god-pleasing fruit to the praise of the glory of God's grace He has shown to you in Jesus Christ! By these fruits of thankfulness you yourselves become, as it were, sacrificers again; for such fruits are called sacrifices of praise (stotrayajña), of good deeds (satkriyáyajña), of alms (dánayajña), and of renouncing the lusts of the body (dehečháparityágayajña)¹⁾. God, the Author of peace, be with you!

¹⁾ Hebr. 13, 15. 16; Philp. 4, 18; Rom. 12, 1; 6, 13; i. Pet. 2, 5.



ADDENDA AND CORRIGENDA.

The original intention has been to publish the thoughts embodied in this tract for the benefit of the Canarese speaking population; their appearing in an English garb has been occasioned merely by the wish that they may be made use of also for the benefit of the people of other Dravidian tongues. This will account for many repetitions and linguistic deficiencies.

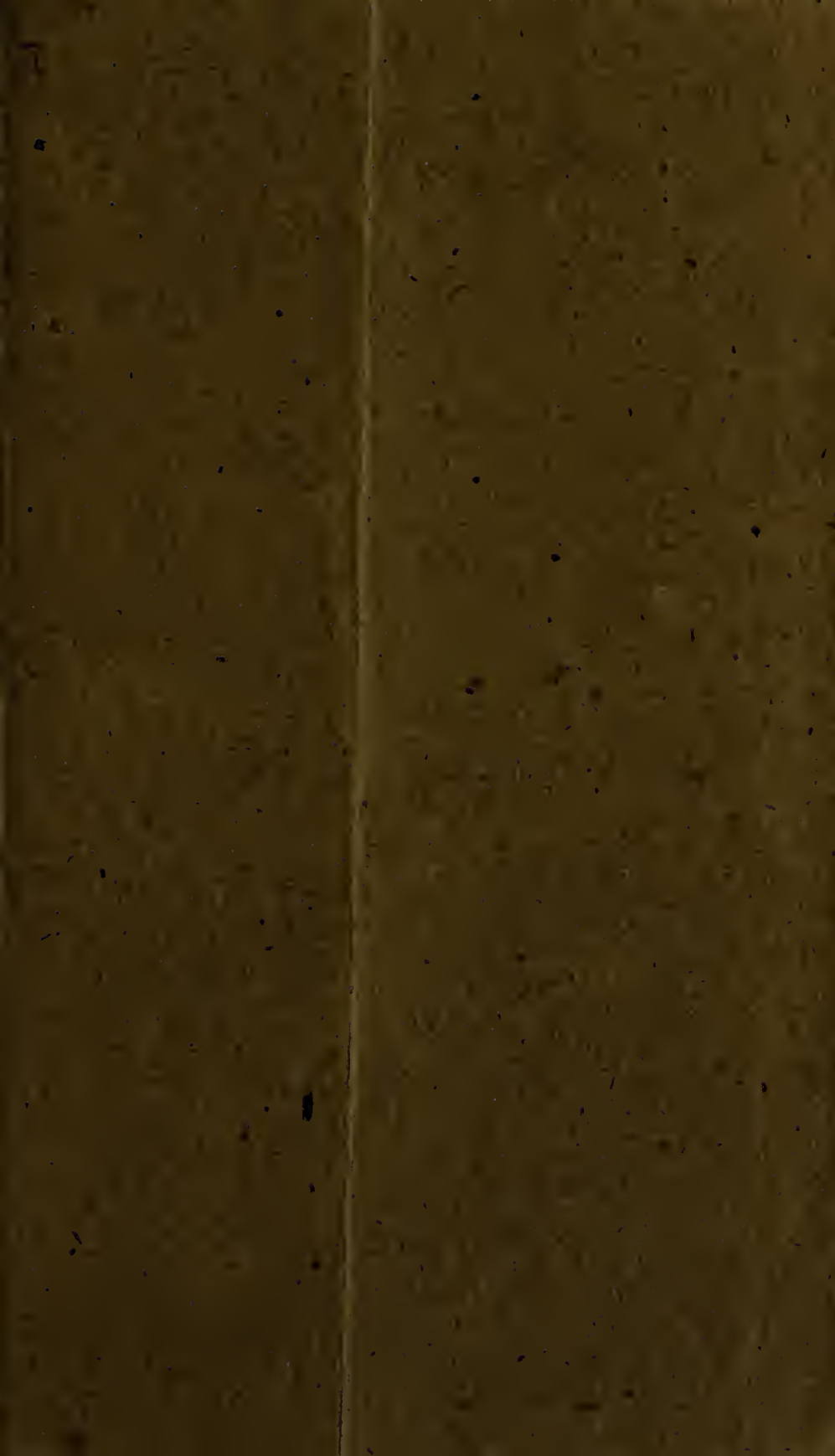
Page 5, note 1, not: *namo sarva* —, but: *namaḥ sarva* —. P. 10, line 12 (counted from the top of the page), not: p. 2, but: p. 7. P. 22, line 4, not: *yajus*, but: *yajus*’; *vákovákyam* is “dialog”. Also the *gr̥hya sūtras* depend, at least to some extent, upon the Vedas, in which also the words “*gr̥hya-medha*”, “*gr̥hya-agni*” (*pákayajña*), now and then, occur; but the sacrificial rites concerning the *family*, for instance, marriage, the conception of a child, its birth, its naming, its feeding, prescribed by the *gr̥hya sūtras*, are nevertheless to some extent based upon *smṛti*, i. e. oral tradition that has not been embodied in the Vedas. *Smṛti*, in this instance, does not denote the so-called law-books of Manu, etc.; for these are more modern. P. 25, line 3, not: the law-books, but: family-tradition. P. 32, No. 3: New moon, with Orientals, is the first re-appearing of the moon or the day on which it first re-appears. P. 37, line 1, not: *díksha*, but: *díkshá*. P. 52, note 2, add: John. 3, 21; 8, 47; 10, 16. 17. P. 58, line 10, ad “knife” Gen. 22, 1 seq. P. 65: Exod. 23, 18; 34, 25; Levi. 2, 11 it is forbidden to *burn* either leaven or honey in any offering of Jehovah made by fire, as leaven and honey, though good in themselves, bear the sign of non-durableness of which no trace whatever ought to be observed in man’s dedicating himself to Jehovah as represented by the burnt-

offerings. When, however, Jehovah wanted to be the host of his people, at the payment-sacrifices, he ordered offerings of leavened bread as being more palatable to his guests, Levi. 7, 13; at the same time leaven and honey were also ordered as oblations at the firstfruits-offerings, Levi. 2, 12; in this case to show that our good works, our spiritual fruits, should as it were be savory in taste. P. 67, line 13, read: infinite grace in this world. P. 71, line 21, read: has generated. P. 72, line 8, read: 66, No. a; line 12: nishkríti. P. 75, line 11, not: with, but: to. P. 77, line 10, read: the substitution. P. 79, line 9, read: have committed; line 11, not: we did, but: we have done. P. 81, note 1, read: attv iti. P. 82, note 2: máyá, in the old language, means "power", "wonderful strength" (root: má, to measure, form); at a later period, however, its meaning became "magic" (p. 76, note 11; cf. p. 95, note 3). P. 88, line 13, fire--, (the comma having been left out). P. 89, note 2, not: su., but: su (no stop). P. 91, line 14, not: we did, but: we have done. P. 94, note 1. Cf. Mhb. *Sántiparva*, v. 9456 seq.: aśraddhá paramam pápam śraddhá pápapramočanī | jahāti pápam śraddhávān sarpo jīrṇām iva tvačam || śraddhām kuru maháprájña tatah prāpsyasi yat param | i. e. Unbelief is the greatest sin, faith relieves from sin; a believer puts off (his) sin as a serpent (puts off its) worn out skin. Believe, O most prudent one, and thou shalt obtain what is highest. P. 95, line 13, not: ⁴⁾, but: ³⁾. P. 98, notes 1 and 3: "There is an obvious similarity of sound between Kṛṣṇa and Christ; Herod's massacre of the innocents may be compared with the massacre of the children of Mathurá by Kamsa; the flight into Egypt, with the flight to Gokul; as Christ had a forerunner of supernatural birth in the person of St. John Baptist, so had Kṛṣṇa in Balaráma; and as the infant Saviour was cradled in a manger and first worshipped by shepherds, though descended from the royal house of Judah, so Kṛṣṇa,

though a near kinsman of the reigning prince, was brought up among cattle and first manifested his divinity to herdsmen." (Indian Antiquary, 1872, May, p. 137). P. 124, note 1: hamartión. P. 128, note 5: Regarding the Serpent of the abyss the Aryas prayed: má nohir budhnyo rishe dhát, i. e. let not the serpent of the deep do us any harm! (R. V. v., 41, 16; vii., 34, 17). Cf. also the Arbuda or serpent-demon with which Indra is said to have fought again and again; see p. 17 prathamajáhi.







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